

FAMILIAR LETTERS

FROM A

L

GENTLEMAN at *DAMASCUS*,

TO HIS

SISTER in *LONDON*.

CONTAINING,

- | | |
|---|---|
| I. A curious and compendious Account of the ancient State of <i>Asia</i> . | V. A Description of their chief Towns, with their ancient Names. |
| II. The Rise and Fall of the <i>Assyrian</i> and <i>Median</i> Monarchies. | VI. Their several and respective Manners, Customs, and Governments. |
| III. The ancient and present State of the <i>Persian</i> and <i>Turkish</i> (or <i>Ottoman</i>) Empires. | VII. Their Religions, Genius, Tempers, Persons, Habits, Diversions, Exercises, and Curiosities. |
| IV. The History of <i>Egypt</i> , now a Province subject to the <i>Turks</i> . | |

Also an ACCOUNT of

The Lives, Travels, Miracles, Sufferings and Deaths of our BLESSED SAVIOUR, and his *Apostles*.

With Explanatory, Theological, Historical, Geographical and Miscellaneous NOTES:

And proper References to the HOLY SCRIPTURES interspers'd throughout the Whole.

By a GENTLEMAN of OXFORD.

Adorn'd with several COPPER PLATES.

L O N D O N :

Printed and sold by *E. Duncomb*, in *Butcherhall-Lane*, *Newgate-Street*; *W. Reeve*, in *Fleet-Street*; *A. Dodd*, at the *Peacock*, opposite *St. Clement's Church*, in the *Strand*; and *E. Cook* and *M. Kingman*, at the *Royal-Exchange*.

M. DCC. L.

LAMMIE & CO. LTD.

FROM A

GENTLEMAN AT DAMASCUS.

TO HIS

SISTER IN LONDON.

CONTAINING

I. A copy of the ...
II. The ...
III. The ...
IV. The ...

The ...
and his ...



Will ...
And proper ...

BY GENTLEMAN AT OXFORD.

Adorned with Royal Copper Plates.

LONDON.

Printed and sold by ...
at the ...
at the ...

M DCC L

T H E
E D I T O R
T O T H E
F A I R S E X in General.

L A D I E S,

BEFORE I presume to offer the following orphan-letters to your perusal, or claim the favour of your protection, common civility and good-manners prompt me to conform to that usual ceremony, which obliges us, when we introduce any person into strange company, to make some apology for the liberty we take, and to give some account of the party introduc'd. These were the motives prevail'd upon me, in this place, to say something of the author, and of his performances; and also, why I chose to address them to you.

The author, ladies, was a considerable merchant, who had resided several years at Damascus and Aleppo, and well knew the great advantages accruing to this nation in general from the Turkey trade, by which he in particular

Numb. I. B ticular

ii. *The Editor to the Fair Sex in general.*

particular acquir'd a handsome fortune. When at Damascus, he employ'd his leisure intervals in visiting the most remarkable places in that part of the world; took pains to get acquainted with the language of the country, and to make profitable observations on the manners and customs of the inhabitants, which from time to time he committed to paper, and annually communicated to his sister in London. The method in which this gentleman has chosen to write his narrative, may perhaps, at first sight, seem a little singular and uncommon, to those who do not consider the usefulness of it: but when they seriously reflect upon the many conveniencies arising from the epistolary way of writing, they will, I dare say, cease their surprize, and commend his judgment. Long periods, and tedious narrations, are apt to tire the reader's patience, and over-burden the memory; whereas the perusal of a short letter or two will not take up too much of your time, the meaning of which you may readily comprehend, and easily carry away. Nor are there wanting great examples to justify our gentleman's conduct in this particular. The late ingenious mr. Addison, and mr. Steel, and the later celebrated author of Pamela, sufficiently testify how well performances of this nature have been esteem'd by the public; and how justly they deserve encouragement, is evident from the improvement they afford to correspondence, which is no inconsiderable

considerable qualification in either sex. It gives me some uneasiness, that I am not permitted to mention the author's name; for tho' I well know we live in a delicate and humorous age, where censure favours no man, yet am I at the same time fully persuaded that such a grant would have done me much service.

In the first part of this useful work, you have a curious abstract of the ancient state of Asia; wherein may be observ'd the strange revolutions of human affairs, and the rise and fall of mighty empires. This being a subject which did not admit of new relations, I reckon my author no plagiarist, if I grant, it is a kind of abridgement from other volumes. It is what those authors themselves have done; as they judg'd it needless sometimes to alter a circumstance, when they found it succinctly worded by a credible writer, and without which this work would not have been complete, but appear'd like a human body destitute of a head. In the sequel he has all along endeavour'd to represent persons and things as he really found them, and from ocular demonstration; avoiding, by all means possible, to impose upon the world any monstrous relations. The several places he visited, during his residence at Damascus, are particularly described, and all the ancient traditions relating thereto mention'd; to all which are added proper notes, references, and remarks, which
must

iv *The Editor to the Fair Sex in general.*

must certainly afford a very agreeable and useful entertainment to your sex, ladies, in particular, who are generally confin'd to the country wherein you live, and shut up within the narrow limits of your own private reflections, continuing as it were in a state of infancy, which leaves you strangers to the rest of the world.

I take the liberty, ladies, to address this volume to your sex, and to publish it under your patronage; being directed in my choice by that character of benevolence and public spirit, for which you are so remarkably distinguish'd: and as the following letters were wrote for the amusement, information, and at the request of his sister, to whom can it more justly belong, than to that sex, for whose service it was originally intended?

To render the work still more acceptable, it will be adorn'd with various copper plates, representing the most famous structures of antiquity; and I may venture, without vanity, to affirm, that the lives and travels of our Blessed Saviour, and his apostles, are no where so briefly and so clearly treated of. As I presume this work may have the preference of many pieces of the like nature already publish'd, I am the less doubtful of your approbation, being fully persuaded of your candor, and remain,

LADIES,

Your most oblig'd Servant,

The EDITOR.

Familiar Letters
FROM A
Gentleman at Damascus
TO HIS
Sister in *London.*

LETTER I.

Shewing the author's design.

Dear sister,

BEFORE I left England, with intention to reside in this part of the world, I well remember you laid me under a strict obligation to take notice of every thing remarkable in the Turkish empire; and more particularly of those places which were honour'd with the presence of our Blessed Saviour, or any of his apostles: also of all traditions, relating to him or them.

I was

I was farther, my dear sister, by you requir'd, to put such my observations into writing; not meerly for your own entertainment and information, but that I also, by this means, might obviate a calumny too frequently thrown upon our English nobility and gentry, namely, "that they seldom bring any thing home from their travels, except the follies and vices of foreigners."

Now, therefore, having been several years at Damascus, and thereby become well acquainted with the language of the natives, I shall endeavour to comply with your request: but before I come particularly to treat of the Turkish empire, it will be necessary, and I hope not unacceptable, to give you a succinct and general history of the ancient state of Asia, where has been the seat of the greatest monarchies that ever were known in the world, and of all the most material occurrences since those times. If by this means I shall have the good fortune to answer your expectations, it will make me ample amends for all the care and pains it will cost me.

I am, with the utmost sincerity,

Dear Charlotte,

Your most affectionate, &c.

LETTER

from a Gentleman to his Sister. 7

LETTER II.

Of the Assyrian monarchy.

Dear sister,

THE first monarchy of the world was this of Assyria, called also the Babylonian and Chaldean. Nimrod*, a person of vast size, enterprizing and ambitious, having brought many of his neighbours under his subjection, form'd them into companies, and overpower'd the rest. From him, the succession of this monarchy is very obscure; but, according to the common opinion, Nimrod was succeeded by his grandson Ninus†, who united Chaldea and Assyria into one empire, and fix'd upon Nineveh for his place of residence. He march'd with his army as far as Libya, in Africa, and conquer'd all the southern nations; then returning, he made war on Barfanes, and Zoroaster, king of the Bactrians, and made himself master of all Asia, in the space of seven years. To him succeeded queen Semiramis; from whom, to the reign of Sardanapalus, we have but an imperfect account of the Assyrian monarchs, with which I shall not trouble

* Gen. x. 9. Nimrod was a mighty hunter before the Lord; meaning thereby, a cruel tyrant and oppressor.

† This prince had a prodigious army; which, if we give credit to some historians, consisted of one million seven hundred thousand foot, two hundred thousand horse, and ten thousand chariots. Diadōrus Siculus.

Familiar Letters

trouble you. Arbaces, commander of the forces with which the Medes annually supply'd the king of Assyria, having a great desire to see Sardanapalus, who liv'd in a scandalous manner, in order to gain the sight of him, put on womens cloaths, got himself clean shav'd, and with bribes corrupted the officers, to introduce him. He found Sardanapalus, sitting in the same dress, amidst his mistresses. Belesis, general of the Babylonians, and the most famous astrologer amongst the Chaldeans, being made privy to Arbaces's admission, either out of friendship to him, or from the prospect of future advantage, strongly importun'd Arbaces to deliver the Medes from their slavery; adding, that the stars had destin'd him for empire, and at length prevail'd with him to come in his alliance. Arbaces told the whole affair to the Medes, thereby causing an insurrection; and, at the same time, engag'd the Persians to join him; while Belesis, on his part, procur'd the assistance of the governor of Arabia, who was very powerful. Sardanapalus, being inform'd of the conspiracy, drew up an army of forty thousand men to oppose the rebels, had the advantage over them in the first engagement, and oblig'd them to retreat; but, on their rallying again, he order'd proclamation to be made, that he would give a reward of two hundred talents of gold * to any person that should kill either of

* A talent of gold is worth five thousand four hundred and seventy-five pounds, reckoning gold at four pounds per ounce;

of the two generals; and double the sum to him, who should bring him either of them alive.

This promised reward only exasperated the rebels, who fought and lost two more battles. On this they consulted Belesis, concerning their destiny; who assured them, that as far as he could judge from the stars, they would speedily have fresh succours, which would determine their fate; accordingly, as they were going to oppose the march of the Bactrians, who were coming to join Sardanapalus, they prevailed upon them to revolt, and to fight for their liberty.

Sardanapalus, on the other hand, flush'd with his late success, and altogether ignorant of what the rebels had done, did nothing but divert himself with his army. Arbaces, having information of his inactivity, enter'd Sardanapalus's camp with his forces in the night, and made a terrible slaughter among his officers and soldiers, most of them being either drunk or asleep, but the king escap'd. However, Arbaces pursued the victory, and laid siege to Nineveh*: but this gave Sardanapalus no manner of uneasiness, being very confident

Numb. I.

C

that

ounce; of silver one hundred and ninety-three pounds, reckoning silver at five shillings per ounce.

* This famous ancient city stood in the province of Assyria, now called Curdistan; it was situated on the east side of the river Tygris, and sixty miles in compass: out of its ruins was erected another city, now called Mosul, famous only for being the seat of the patriarch of the Nestorians, of which sort are most of the christians in these parts. Shuckford.

that the city was safe; and he also depending upon an old prophecy, namely, "that Nineveh should not be taken, till the river Tygris became its enemy". But in the third year of the siege, seeing part of the wall broken down by the overflowing of the river, he concluded all hopes of safety were vain; and, that he might not fall into the hands of the enemy, he shut up himself, his mistresses, and a vast treasure in the palace, and caused it to be burnt to ashes. Arbaces enter'd the city at the breach made by the river, and was proclaim'd king; and, as an acknowledgment of his friendship to Belesis, or as a reward for his fidelity, he made him king of Babylon; or, as some say, king of the Assyrians, reserving to himself the empire of the Medes and Persians; so that he may be called the founder of the Median, or second monarchy in the world; of which I shall have occasion to speak hereafter.

Here, sister, you may observe that the Assyrian monarchy was divided; but, seeing its duration is altogether as uncertain as the succession of its kings, I will in my next give you a fuller account of it.

Yours affectionately, &c.

LETTER

LETTER III.

Farther considerations about the beginning and end of the Assyrian monarchy, with references to the old testament.

Dear sister,

IN order to trace this vast empire to its original, and to set the matter in the best light we can, from the obscure traditions we have of it, let me lay before you the following circumstances: first then, I find Homer, who liv'd near the time of Moses, and brought fighting men from all parts of the world to Troy, has never so much as mention'd the Medes or Assyrians: nay, the Israelites, who were reduced to the lowest extremity by the king of Mesopotamia, by the Philistines, the Midianites, Ammonites, and Phœnicians; nor the Philistines, in the time of the judges; nor Saul, David, or Solomon, fighting against the kings of Zoba and Damascus, and carrying their conquest as far as the Euphrates, have ever said any thing, in all this time, of these people: from whence I am inclin'd to believe, that the foundation of the Assyrian monarchy was laid on the decline, or at the dissolution of the jewish state, by Phul Assur. For we have an account, that * Phul Assur, or Tiglath Peleser, made war on Pekah, king

* 2d Kings xviii. 11. 1st Chron. v. 26.

king of Jerusalem, and Retzaim, king of Syria; and, having besieged Jerusalem, but not being able to take it, was so enraged at the disappointment, that he put one hundred and twenty thousand men of Judea to the sword. At this time Achaz * made application to Phul Assur, king of Babylon, to deliver him from their cruelty: on which Tiglath Pelefer, to whom Achaz had sent great presents, march'd his army from Nineveh into Syria, besieg'd Damascus, kill'd Retzaim, and transplanted the inhabitants of Damascus into Cyrene; then fought against Pekah, and when he had subdued Galilee, with the countries of the tribe of Napthali and Gilead, he made the greatest part of the Isralites prisoners, and carried them to Nineveh. Tiglath Pelefer was succeeded by Salmanasser, who imprison'd Hosea, king of Israel, and took Samaria, after a siege of three years; then order'd the ten tribes to be carried into Assyria for slaves, who never return'd more. After him Senacharib ascended the throne of the Assyrian monarchy, and made war against the kings of Egypt and Ethiopia. On this Hezekiah sent sums to him, not to come against Jerusalem. He accepted the money, but falsified his promise; and, as he was coming to lay siege to that city, the destroying angel cut off one hundred and eighty-five thousand of his forces, and oblig'd him to

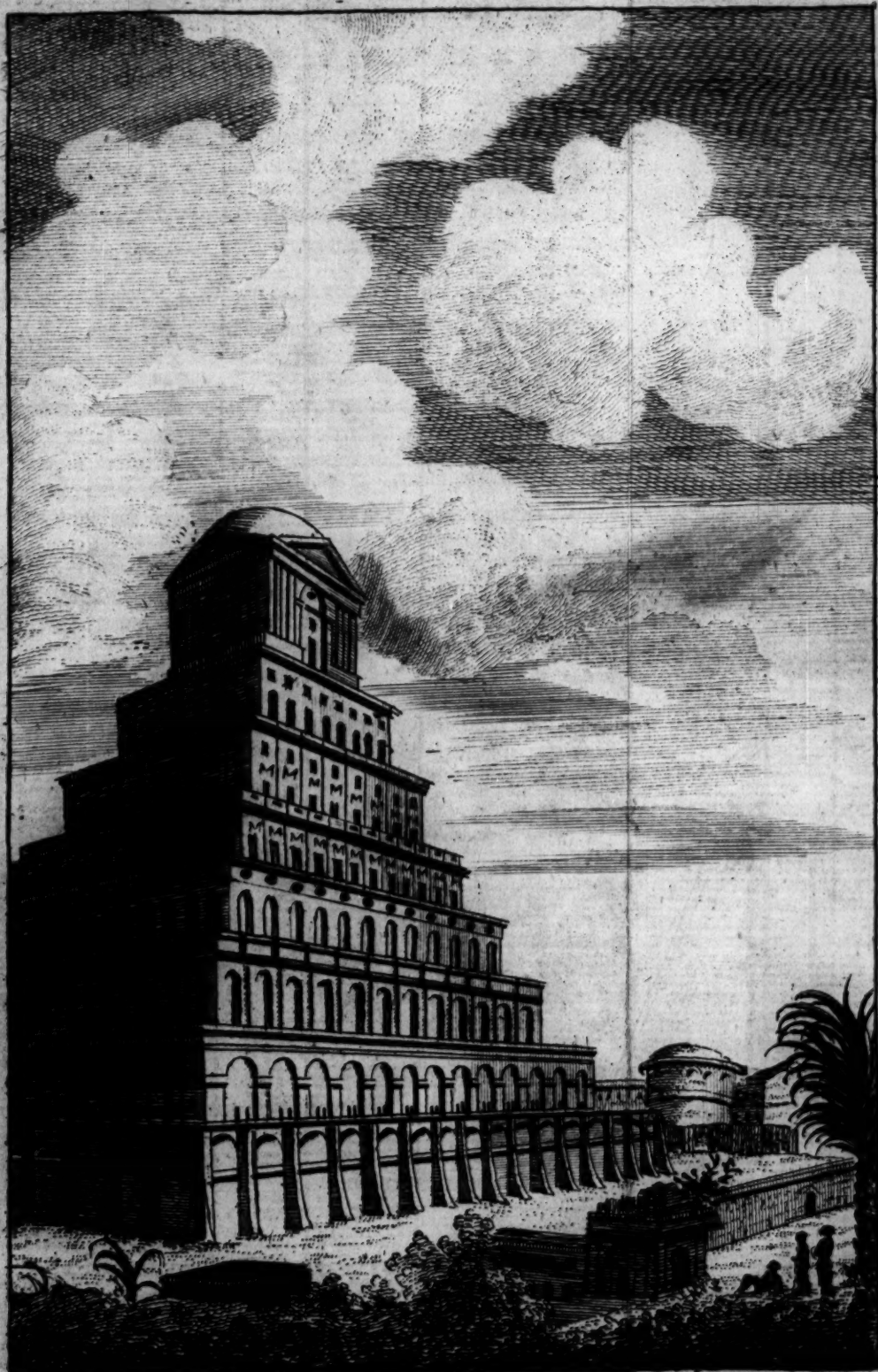
* 2d Kings xvi. 7.

to withdraw *. Assar Haddon succeeded his father Senacharib; to whom Merodach succeeded, and chose Babylon for his residence. About that time this vast city became the seat of the Assyrian emperors; for, after him, I do not find the kings of Babylon often mention'd in scripture. The son of Merodach broke the league which his father made with the jews, and laid Manasses in chains. The next monarch was Nebuchadnezzar, who defeated the king of Media, and kill'd him. He made war also against Pharaoh-Neco, who had brought the country of the Philistines under his subjection, kill'd Josiah, king of Judah, made three of his sons prisoners, and set Eliachim on the throne, who took the name of Jehoiakim, and became tributary to him: but the king of Judah, depending upon the strength and friendship of the king of Egypt, revolted. Hereupon Nebuchadnezzar came against Jerusalem with a numerous army, enter'd the city, seiz'd the king, and set his uncle on the throne, who is call'd his son in scripture. This king, after he had taken an oath of fidelity to Nebuchadnezzar, was endeavouring to make an alliance with Psamunus, king of Egypt; of which, as soon as

* 2d Kings xix. 34, 35. "For I will defend this city to save it, for my own sake, and for my servant David's sake: and the same night the angel of the Lord went out, and smote in the camp of the Assyrians an hundred four-score and five thousand; so when they rose in the morning, behold, they were all dead corpses". To the same purpose is that of Isaiah xxxvii. 36.

as Nebuchadnezzar was inform'd, he march'd against Psammas, beat him, and drove his army back into Syria; then returning to Jerusalem, he plunder'd and burnt the city, commanded all Zedekiah's children and friends to be put to death before him, and the father's eyes to be put out, as a punishment for his revolt; and, with him, the kingdom of Judah ended. After this Nebuchadnezzar conquer'd Egypt, the Ammonites and Moabites; at length, tir'd out with the fatigue of war, he determin'd to stay in Babylon, and to make it the finest city in the world *. You have an account of the

* Ancient Babylon; some say, was first founded by Semiramis, others by Belus; but, be that as it will, Nebuchadnezzar is, by all, allow'd to have made it one of the wonders of the world. The most famous works, were the walls of the city; the temple of Belus; the king's palace; the hanging-gardens therein; the banks of the river; the artificial lake, and canal for draining it; of all which it may not be improper, in this place, to give a short account. The walls were eighty-nine feet thick, three hundred and fifty high, and sixty English miles in circumference; surrounded, on the out-side, with a large ditch of water, and lin'd with bricks on both sides, in the manner of a counterscarp. They were built of large bricks, laid with a glutinous slime found in that country, which soon grows harder than the bricks themselves, and exactly square, being fifteen miles long on each side. In the four squares were an hundred gates of brass, twenty-five in each square; between each two gates were three towers, and four at the corners of the great square, every one of these rais'd ten feet above the wall. From the twenty-five gates in each side, went twenty-five streets; so that the number of streets was fifty, twenty-five one way, and twenty-five the other, crossing at right angles. There was also four half streets, built only on one side, with the wall on the other. These last were two hundred feet wide, the other one hundred and fifty. The houses were four stories high, and the space within the middle of each square



The famous Temple of Belus.



The Walls of the City of Babylon.

the wretched condition he was reduc'd to, and

square was void ground, for yards, gardens, &c. and a branch of the river Euphrates ran cross the city. — The temple of Belus, at the foundation, was a square of a furlong on each side, that is half a mile in compass, and consisted of eight towers built one over the other, each seventy-five feet high, and in them many stately rooms, with arched roofs, supported with pillars. The uppermost story was the most sacred, and consecrated to their idolatrous devotions. On the top was an observatory, by the benefit of which the Babylonians excell'd all other nations in astronomy. Bochartus asserts this to be the very same tower, built at the confusion of tongues, which Nebuchadnezzar enlarg'd to a square of a mile in circumference, in which were several brazen gates leading to the temple, where all the images and sacred utensils were of solid gold; and, when plunder'd by Xerxes, are said to have amounted to forty-two millions sterling. Bel, the great god of the Babylonians, is suppos'd to be Nimrod; who was call'd Bel from his dominion, and Nimrod from his rebellion: for Bel signifies lord, and Nimrod a rebel, in the Jewish and Chaldaean languages. — The king's palace was eight miles in circumference, enclos'd by three walls one within the other, and strongly fortified in the ancient way. — The hanging-gardens were four hundred feet square, carried up aloft in the air, like several large terrasses one above the other, the highest of which was equal to the height of the wall. These terrasses were supported by vast arches built upon arches, and encompass'd with a wall of twenty feet thick, to strengthen them on every side. On the top of the arches they first laid stones, sixteen feet long and four broad, over these a layer of reed mixed with bitumen, then a double row of brick cemented with plaister, over these thick sheets of lead, then earth deep enough for the largest trees to root in, and such were planted on every terrace; also all other plants and flowers, proper for a pleasure-garden. On the upper terrace stood an engine to water it. — The river Euphrates being observ'd to overflow always in June, July and August, to prevent this Gobrias is said to have made two artificial canals, to drain the overflowings into the Tygris; and, for better security against these inundations, Nebuchadnezzar built a great wall within the city from the bottom of the river, on each side, of the same thickness with the city walls, and over-against each street that cross'd the river plac'd gates of brass, which were kept open by

of his recovery, in scripture *, which would be needless here to relate. He was succeeded by his son Evil-Merodach, who was assassinated by his sister's husband; and, to him, Labofardach succeeded. The next king was Belshazzar †, who divorc'd his queen Vashti, and married Hadassa, afterwards named Esther.

Cyrus was now king of Persia, and the height of his ambition was to reduce Babylon; but it was surrounded with a treble wall of a prodigious height, and encompass'd with waters unfordable: besides this, it was furnished with provisions for twenty years, and the wall was above eighty miles round, so that it seem'd impossible to be taken without a miracle. Cyrus, however, determin'd to besiege it; his chief aim being to turn the course of the Euphrates: for this purpose, he caus'd several wide and deep trenches to be cut, and some time afterwards pretended to quit the siege. The Babylonians, imagining themselves abandon'd by the enemy, and regardless of the consequence, turn'd the course of the Euphrates into the trenches which Cyrus had made, and he enter'd

by day for the citizens to pass from one side to the other in boats. These walls were carried on for twenty miles; and, to turn the course of the river while they were building, he made a prodigious lake, according to the lowest computation of the ancients, forty miles square, one hundred and sixty in circumference, and seventy-five feet deep.

* Daniel iv. 29.

† The same person with the Nabonid of Josephus, and the Labynit of Herodotus.

from a Gentleman to his Sister. 17

ter'd the city with his army the same night. Thus fell the mighty Babylon*, and this conquest put an end to the Assyrian monarchy.

Having now, with as much brevity as possible, gone thro' the affairs of this vast empire, I shall, in my next, examine that of the Medes; and am, in the interim,

Your affectionate brother, &c.

LETTER IV.

Of the empire of the Medes.

Dear sister,

I BEFORE inform'd you, that Arbaces took Nineveh, and thereby put an end to the empire of Sardanapalus, and divided his dominions with Belshis; and can only here add in general, of that prince and his successors, that they subdued Chaldea, Mesopotamia, Assyria, Armenia, and Persia, having nothing particular to say of any of them, till I come to Dejoces, who, from a private man, was elected king, for stifling the factions which

Numb. I. D were

* Fulfilling the prophecies in scripture pronounc'd against her, Psalm cxxxvii. 8, 9. "O daughter of Babylon, who art to be destroy'd; happy shall he be who rewardeth thee, as thou hast served us: happy shall he be that taketh and dasheth thy little ones against the Stones". And Isaiah xiii. Jeremiah xxv. 12, &c.

were rais'd in the former reign; and, by his admirable conduct, put an end to all the wars which had been kindled with his neighbours. From his strict regard to justice, he made himself rever'd and lov'd by all his subjects; inso-much, as they consented to build him a palace, even before he ascended the throne: they also granted him a certain number of guards, to be chosen by himself, from amongst the Medes. He was the first who forbid unaweful access to his person, commanding that all business with him should be dispatch'd by deputies, and that none should be allow'd to see him: he also order'd his attendants not to spit, or even smile in his presence, which has ever since been religiously observ'd in the courts of Persia.

This Prince was succeeded in the Median throne by Phraortes, who passionately delighted in war, and subdued the Persians; then turn'd his arms against Nebuchadnezzar, who routed his forces, and kill'd him. Cyaxares came next to the throne of Media, and engag'd in war with Halyartes, king of Lydia, which lasted five years, and was occasion'd very oddly. The Scythians, who were admitted into his court to teach some young persons of quality their language, whom Cyaxares had order'd to be so instructed, were keen sportsmen, and often brought this prince venison and wild fowl; but he being of a choleric temper, was wont to reproach and curse them, when

when they missed of their game. They, no longer able to bear this usage, unanimously resolv'd to kill one of his children, and have him serv'd up to the king's table, when they had season'd and dress'd him up, as they used to do the venison: this done, they fled to Halyartes, who refusing to send back the murderers, Cyaxares attack'd him with all his forces, and during this war gain'd some advantages; but when he was just ready to give the enemy battle, being terrified by an eclipse which happen'd on that day, he imprudently solicited a cessation of arms. The war continuing afterwards, Cyaxares laid siege to Nineveh, but was oblig'd to raise it; and, the Scythians having taken most of his provinces, he invited the most considerable men amongst them to a grand entertainment, and causing them all to be murder'd, pursued the army, and drove them back into Syria; after which, he beat the Assyrians, took Nineveh, and entirely demolish'd it. Cyaxares was succeeded by his son Astyages, who dream'd that his daughter Mandane had made such a vast quantity of water as overflow'd the city, and all Asia. All the magicians were immediately sent for to interpret this dream: they answer'd, that she would bear a son, who would dispossess the father of all his dominions. In order to prevent this fatal consequence, Astyages gave his daughter to a Persian. Some time before he had news of his daughter's pregnancy, he

he dreamt again, that a vine rose out of her womb, whose branches spread over all Asia. This last dream gave Cyaxares great uneasiness: hereupon, he determin'd to send for his daughter, to lie-in with him; and, as soon as she was deliver'd, gave the child to one of his counsel, named Harpagus, with orders to kill it. He, not willing to commit so execrable a fact, deliver'd the child to Mitridates, the king's chief shepherd, to put his master's orders in execution. Mitridates's wife, called Spaco, being lately deliver'd of a dead child, took compassion on the poor innocent, prevail'd upon her husband to let her nurse it, and they gave him the name of Cyrus. He staid with the shepherd ten years; and, being one day chosen king by his play-fellows, at a certain game they were playing at, he us'd a nobleman's son very roughly, whose father told the king of it. Astyages sent for Cyrus, and ask'd the reason of it; to whom the youth reply'd, with an uncommon fortitude of mind, "That as a king, it was his place to use him so, for refusing to obey him". Astyages, astonish'd at the boy's ready wit, was much taken with him, look'd steadfastly on his features, enquir'd when he was born, talk'd with Mitridates; and, not doubting but his dream was fulfill'd, own'd him for his grandson, and sent him to his father in Persia. Astyages, however, highly incens'd at the perfidy of Harpagus, commanded his son,

son, but thirteen years old, to be kill'd, and serv'd up to his table. After dinner, he enquir'd of Harpagus, how he approv'd of the entertainment? he answering with great respect, the king shew'd him the bloody head and legs of his son, putting the same question to him again. He answer'd with the same respect, "That he made the king's pleasure his own". But notwithstanding Harpagus made these courtly answers, he was inwardly shock'd at the dismal sight, and meditated revenge, but deferr'd it for some time. His scheme was this: when Cyrus was grown up to man's estate, he acquainted him with the orders Astyages had given him, and with the barbarous murder he had committed, to punish his compassion; and, at the same time assur'd him, that if he could raise an army, he would soon make him master of the kingdom.

Cyrus, on reading the letter, provided for the expedition, of which Astyages had timely advice; but, unmindful of the ill usage he had formerly given Harpagus, made him general of his forces. Harpagus, who had so long waited for a proper opportunity, immediately went over with his whole army to Cyrus; which oblig'd Astyages to raise another, and march in person against his grandson and general; but the latter obtain'd a complete victory, and took Astyages prisoner, whom Cyrus treated generously, and made governor of Hyrcania.

Hyrcania. Thus the empire of the Medes became join'd to the Persian.

It will be to little purpose for me, sister, to lay before you the perplex'd conjectures of authors, about the times of the reigns of the ancient kings of Persia; since 'tis enough for you to take notice, that Cyrus laid the foundation of this empire, of which I shall give you a short account, when opportunity offers; being,

Yours, &c.

LETTER V.

Of the Persian empire.

Dear sister,

IN my last, I inform'd you by what means the Median empire became dissolv'd, and united to that of Persia; I shall proceed to give you the history of the latter.

When Cyrus had securely seated himself on his grandfather's throne, he engag'd in a war with Croesus, king of Lydia; who either was jealous of his greatness, or design'd to revenge the quarrel of his brother-in-law Astyages *. Now Croesus was a very powerful prince, and inferior

* If we believe Herodotus, it was to restore Astyages to his kingdom; but Xenophon says, he went to assist the Assyrians, with whom he was in league.

inferior to no king in his time, commanding Phrygia, Bithynia, Caria, Mysia and Paphlagonia. He therefore advanc'd with his army, and laid siege to Pterium, a strong city of Cappadocia, giving Cyrus an opportunity to come up to him: a battle ensu'd, wherein the Persians had some advantage, and Cræsus hasten'd to Sardis, his chief city; winter also approaching, he sent home his forces, not thinking of any pursuit. But Cyrus follow'd close; and, after a siege of fourteen days, made himself master of the city, and took Cræsus prisoner *, whom he us'd as a king, and made him his companion. After Cyrus had subdu'd Lydia, he made war against the Scythians, took Amorges prisoner; whose queen Sarepta keeping on the war, captivated Cyrus in his turn, and by exchange recover'd her royal

* After Cyrus had got Cræsus in his power, he first condemn'd him to be burnt to death, order'd a pile of wood to be made, and plac'd him on the top of it. In this extremity he cry'd out, with a great sigh, three times, " O Solon! Solon! Solon!" Being ask'd the meaning of this exclamation; he told them, Solon, the wise Athenian, and the greatest philosopher in his time, coming to pay him a visit at Sardis, he, from the pride of his heart, caus'd all his riches to be shewn him, expecting Solon would have applauded his felicity, and pronounc'd him happy: but the good man plainly told him, that he could pronounce no man happy, so long as he liv'd, because no man could foresee what should happen to him before death: of which truth, said Cræsus, I'm now convinc'd, and for that reason I call'd on the name of Solon. This story being instantly told to Cyrus, it rais'd in him such a sense of the uncertainty of human felicity, that he spar'd his life, made use of him as his chief counsellor, and at his death recommended him to his son Cambyfes. Xenophon.

royal husband. Cyrus having got his liberty, reduc'd the Greeks, and other nations who had revolted in Lesser Asia, and then march'd against Belsazzar, king of Babylon, and reduc'd that monarchy, as I have before told you. The last war of Cyrus was with the Massagetae, a people of the western Asiatic Scythia, which prov'd fatal to him. Queen Tomyris sent him a message by a herald, that if he would not listen to peace, it was easy for him to pass the Araxes, where she would give him satisfaction in single combat; but if he car'd not to venture over, she would not fail to find him out. Cyrus pass'd the Araxes, quitted his camp, and left his tables furnish'd with wine and provisions, as if he repented of the enterprize. Upon this, Tomyris sent her son Spargabises to pursue him; but the unexperienc'd prince, instead of following the enemy, enter'd the deserted camp, and indulg'd himself and his soldiers with the wine, &c. which he there found. Cyrus soon had intelligence of it; and, returning to his camp in the night, surpriz'd the enemy half drunk and asleep, cut them in pieces, and made Spargabises prisoner. The queen, his mother, to revenge this defeat, retir'd, pretending she was reduc'd to despair; and having, by this artifice, drawn the Persians into narrow passes, fell on them with such fury, that of two hundred thousand Persians, which she fought with,
not

not one escap'd. Cyrus being found among the dead, the queen cut off his head *.

Cambyfes succeeded his father Cyrus, who marched against the king of Egypt, and disposseſs'd him of his dominions. He likewise made vast preparations for war against the Carthaginians, which prov'd of no effect; and above fifty thousand men, which he afterward sent into Lybia, were buried in the sand. His last war was against the king of Ethiopia; who, being inform'd of his design, sent him word, "That he did not do well to disturb the world so; and to endeavour to make men slaves, who never did him injury": then bent his long bow, with two fingers, before Cambyfes's Embassadors; and, unbending it again, gave it them, saying, "When the Persians can do the like, they may hope to conquer Ethiopia". Cambyfes, enraged at this message, rais'd a vast army; and, after having enter'd the country, shamefully return'd into Egypt, without seeing the enemy; being oblig'd to eat the beasts of burden, and to decimate his men for sustenance.

Darius, surnam'd Ahasuerus, being now fix'd on the throne, was not long in peace. The Assyrians revolted, and seiz'd Babylon; where expecting to be besieg'd, they laid in vast quantities of stones, turn'd their mothers out of

Numb. II. E the

† According to Herodotus and Justin; but Xenophon makes him die in his bed, and Ptolemy affirms this was a drawn battle.

the city, left but two women in a house, and put the rest to death, to enable them to hold out the longer. Darius, after a siege of nine months, began to despair of success; when Zopyrus, son of Megabifus, caus'd his body to be torn with whips, cut off his nose, ears, and lips, presenting himself in this miserable condition to Darius, who was shock'd at the sight: but, on Zopyrus's informing him that by this means he would make him master of Babylon, his surprize abated, and he gave into the scheme. Zopyrus, in this mangled condition, enters the city as a deserter, and expos'd the cruelty of Darius. This gain'd him such confidence among them, that they instantly chose him for one of their generals. In some sallies, he always had the advantage, the Persians having orders to fly before him. Hereupon they made him generalissimo. Soon after this he betray'd the place to Darius, who entirely demolish'd it, hung up three thousand Babylonians, and order'd the neighbouring countries to send women to repopulate it.

The next year Darius turn'd his force against the European Scythians; but was oblig'd to retire, with the loss of eighty thousand men. The Ionians revolted from Darius, at the instigation of Histæus, who knew the king's secrets, but betray'd him, by soliciting Aristagoras, commander at Nicetum, to assert the liberty of Ionia. But this proving unfortunate
to

to the Grecians, Darius, urg'd on by Hippias, an Athenian exile, determin'd to be reveng'd on them, and to subdue all Greece. The management of this enterprize was given to Mardonius and Hippias, who ravag'd Thrace, and part of Macedon; but were entirely defeated in the plains of Marathon, by the bravery of Miltiades, who had but eleven thousand men, against two hundred thousand. Darius, griev'd at this loss, was providing to repair it; but died in the thirty-sixth year of his reign.

After the death of Darius, the right of succession was disputed between Xerxes and Artabasan; the last being the son of Darius's first wife, before he was king, and Xerxes after. However, the dispute was manag'd without the least animosity, and their uncle Artapharnes was chosen arbitrator, who determin'd in favour of Xerxes; but he was not a jot exalted, and the other so little concern'd, that when he had paid homage to his brother, he took him by the hand and led him to the throne *. With the crown Xerxes inherited a double war: one with Egypt, which he subdu'd, and made his brother Archemenes governor; the other with Greece, as terrible in the preparation, as ridiculous in success. Ten years were spent in preparing for this grand expedition; and the army was

* This indeed was a miracle, to see two great princes dispute the possession of great kingdoms with such temper and moderation.

so numerous *, that all Greece was not able to quarter it. He cover'd the Hellespont with his ships; and, by a bridge of boats, united Asia to Europe. The army pass'd over in seven days, which he beheld from a high place in the plain of Abydos. They march'd to a plain call'd Thermopilæ, where Leonidas, king of Sparta, maintain'd his post with four thousand Grecians and three thousand Lacedemonians, defeating two hundred thousand Persians. In the sea-fight at Saline, near Attica, they lost three hundred ships, by the good conduct of Themistocles, the Grecian admiral. Xerxes, for whom they brought a golden throne, on seeing this bloody slaughter from the coast, fell into despair; and, by the advice of Mardonius, return'd home in a fishing-boat, leaving with him the command of his army, still consisting of four hundred thousand; which Pausanias attack'd with eleven thousand Grecians, kill'd three hundred and seventy thousand, and with them their general Mardonius; the rest were put to flight.

Now, dear Charlotte, having paid you a long visit, I shall take my leave for this time, with putting you in mind to remark herein, the security of Cræsus; the magnanimity of Cyrus,

* Historians don't agree in particulars; but Cornelius says, the least makes his fleet to consist of one thousand two hundred ships of war, and two thousand transports; and that he had seven hundred thousand foot and forty thousand horse, in his land army.

from a Gentleman to his Sister. 29

Cyrus, in his behaviour to him; the indiscretion of Spargabiles; the bravery of queen Sarepta; the artifice of queen Tomyris; the resolution of Zopyrus; the perfidy of Hestius; the equanimity of Artabazanes; the glorious conduct of Leonidas, Themistocles, Miltiades and Pausanias; the vain-glory of Darius; and the slippery state of princes. Being

Most affectionately yours, &c.

LETTER VI.

The history of Asia continu'd.

Dear sister,

MY last ended with the surprizing victory which Pausanias obtain'd over that prodigious army of Persians, which Xerxes had brought into Greece. I must next inform you, that Artaxerxes succeeded his father; who, by his lieutenants Artabazus and Megabizus, reduc'd the revolted Egyptians. He also engag'd in war with the Grecians, whose general was Cimon, son of Miltiades; who beat Artabazus by sea, and Megabizus by land, thereby recovering the island of Cyprus. Hereupon the Persians were oblig'd to conclude a peace on dishonourable terms. Xerxes II. succeeded, but was kill'd by his brother Sogdianus, who reign'd seven months. This prince

prince meditated the ruin of another brother nam'd Darius, governor of Hyrcania, who being inform'd of his design, declar'd war against him; and, having drawn him to a treaty, seiz'd his person, had him strangled, and burnt his body to ashes. Darius was succeeded by Artaxerxes Mnemon, his son; who, being told that his brother Cyrus intended to kill him, he seiz'd him in the temple, and sentenc'd him to die, but afterwards pardon'd him. This clemency had little effect upon Cyrus; he thought of nothing but the crown, vilify'd his brother, rais'd forces under false pretences, got the Lacedemonians to join him, and marched against Artaxerxes, who retreated to Babylon. Here they came to a terrible engagement, the Persian army consisting of four hundred thousand men. In this action Cyrus, who had courage and ambition to prompt him on, kill'd the governor of the Cadusians with his own Hand, slew Artaxerxes's horse under him, and wounded the king in his breast; but his horse running away, he was wounded in the temples by a Persian, and kill'd by the blow of a partizan. Ochus possessing himself of the crown, on the death of Artaxerxes, assum'd his name, and subdu'd the Cadusians, a people who lay between the Euxine and Caspian seas. I shall pass over the next reign, and come to Darius the Less, who was also call'd Arsach.

Alexander,

Alexander, king of Macedon, rais'd an army of thirty thousand foot and four thousand five hundred horse, and march'd them into Asia, against Darius; and, having pass'd through Lesser Phrygia, he came to the plain of Adrastia, through which the river Granicus runs with great rapidity: and though Darius's army, consisting of one hundred thousand foot and twenty thousand horse, were drawn up on the other side to oppose him, he pass'd the river, contrary to the advice of his generals, with thirteen troops of horse only, sustained the onset, and when the infantry was got over, push'd on with such bravery and resolution, as crowned him with victory, killing of the Persians twenty thousand foot and two thousand horse, and putting the rest to flight. On this defeat Darius was sensible too late that Alexander was more to be fear'd than he was aware of, who having now open'd himself a passage into Asia, took several very considerable places. To stop his rapid success, Memnon of Rhodes, who had defended Halicarnassus with great courage and prudence, rais'd forces in all parts; and, imagining that the only way to force Alexander to quit Asia, was to carry on the war in Macedon and Greece, Darius made him his general; and he having first taken the islands that were but ill guarded, died before the city of Mitylene, which must soon have surrendred. Darius, greatly concern'd for the loss of so experienc'd
a com-

a commander, encamp'd before Babylon, thence march'd to Mesopotamia, enter'd Cilicia, and fought Alexander. Here the two armies met, and came to a general engagement. Darius's army consisted of four hundred thousand foot and one hundred thousand horse; of which one hundred thousand foot were kill'd, and forty thousand taken prisoners: Darius himself, fearing he should be discover'd, threw off his regalia, and fled. Every thing here succeeding to Alexander's wish, he detach'd Parmenion to Damascus, being inform'd that Darius had sent an incredible treasure thither before the battle, with the principal ladies of his kingdom. This city surrendering without resistance, they took in it thirty thousand prisoners; among whom were three princesses, the daughters of king Ochus Artaxerxes, and Barsena, the wife of Memnon *, with a vast treasure in plate and money. Alexander having given the charge of the captives and riches to Parmenion, march'd into Syria, depriving all that oppos'd him of their dominions, and adding provinces to the territories of such as voluntarily submitted to him. On his entrance into Phenicia, Biblos surrender'd; and the inhabitants of Sidon oblig'd their king Strato, though

* This lady, as soon as she came in sight of Alexander, made a captive of him, for he fell in love with her; and, taking her to his bed, had a son by her call'd Hercules, who at the age of eighteen was call'd by the Macedonians to be their king; but, to prevent it, was murder'd by the treachery of Cassander and Polyspercon.

though he was in the interest of Darius, to give up that noble city: but Tyre * refus'd him admittance, sustain'd a siege of seven months, when it was taken by storm; and Alexander, enrag'd at the obstinacy of the Tyrians, slew eight thousand inhabitants in the sackage, caus'd two thousand to be crucified, and sold thirty thousand for slaves, burning the town down to the ground. After this he took Gaza, and march'd to Jerusalem, where Jaddua, the high-priest, accommodated matters with him, and he remitted them all the tribute which the former kings of Persia had impos'd on them †. Next year

Numb. II.

F

he

* Tyre was surrounded with a strong wall one hundred and fifty feet high, which was built on the bank of the sea, and stood in an island half a mile from any shore, the old town having been demolish'd by Nebuchadnezzar. Alexander having, with great labour, got timber from mount Lebanon, with these ruins made a causeway from the continent to the island, to take it, which is remaining to this day. In this city was a large brazen statue (or colossus) of Apollo, of which the Carthaginians had made them a present; and, during the siege, some person dreaming that Apollo was about to leave them and go over to Alexander, they chain'd the statue with a golden chain to the altar of Hercules, to detain this false god, though the oracle of the true God had destinated them to destruction. Isaiah xxiii. Ezek. xxvii. 2. Amos iii. 4, &c.

† Jaddua, the high-priest, directed by a vision of the night, went to an eminence without Jerusalem; and, seeing Alexander coming, made forwards to meet the conqueror in his pontifical robes, with the priests attending in their proper habits, and all the people dress'd in white garments. Alexander, aw'd at the spectacle, bow'd down to him. Being, by Parmenion, ask'd the reason of it; answer'd, he did "Not pay that adoration to him, but to that God whose priest he was": then added, "When I was at Dio, in Macedo-
"nia,

he march'd into Egypt, at that time subject to the Persians; and, before he reach'd Memphis, Maxaces (whom Darius had sent thither to guard that city) met him, and offer'd an immense sum for the ransom of his master's family, with his daughter Saphia in marriage, and all the countries between the Hellespont and the Euphrates; adding, that Alexander should detain his son, as the most valuable pledge of his friendship. Alexander reply'd, "That he did not come into Asia to receive presents; the countries his master offer'd he had already conquer'd; that Darius had endeavour'd to corrupt his soldiers to betray him, and his servants to poison him": adding, that "As the heavens had but one sun, the earth ought to have but one king; and Darius might very well be content to be the second, for on no other terms he could obtain his desire". These conditions were rejected, and another battle, with dreadful slaughter, ensu'd; in which, notwithstanding the bravery of Darius, he was forc'd to save himself by flight. This is call'd the battle of Arbela, and on this victory that city surrender'd, in which the conqueror found immense riches, and from thence march'd to Babylon; which,

nia, deliberating how to carry on the war against the Persians, this very person appear'd to me in this very habit in a dream, telling me that I should conquer Darius". He then embrac'd Jaddua, enter'd into Jerusalem with him, offer'd sacrifices to God there, and granted his request. Prid. Connect.

which, being deliver'd up to him, he enter'd it as in triumph, and with incredible fatigue hasten'd to Persepolis *, at that time the metropolis of the Persian empire, in pursuit of Darius. Now Bessus † and Narbazanes, who had the command of the Persian army, knowing Alexander was in quest of Darius, in hopes of meriting his favour, seiz'd the king, and laid him in chains, with design to deliver him up to the victor. The armies drawing near one another, the barbarous traitors threw their javelins at their king, for refusing to follow them, and having assassinated him fled; Narbazanes to Hyrcania, and Bessus to Bactriana. Alexander, taking advantage of the enemy's being put into disorder, by the flight of the traitors, kill'd three thousand, and dispers'd the rest. In the pursuit, a Macedonian stopping at a fountain to drink, espied poor Darius wounded, lying in a pitiful waggon, and begging a little water; which he no sooner drank, but expir'd. Alexander, inform'd of this, hasten'd to the place, lamented his misfortune,

* At this time Lais, an Athenian strumpet, then mistress to Ptolemy, who was afterwards king of Egypt, propos'd to him the burning down this city and palace, in revenge for the burning of Athens by Xerxes. The whole company being drunk, Alexander and all the rest took lighted torches in their hands, and set fire to the city and palace. Thus, at the motion of a drunken strumpet, was destroy'd, by a drunken king, one of the finest palaces in the world. Prid. Connect.

† Bessus was afterwards deliver'd bound to Alexander; who gave him to Oxatres, the brother of Darius, to die such a death as his treason deserv'd.

fortune, cover'd him with his cloak, order'd his body to be embalm'd, and sent him in this sad condition to Sifigambis *, to be buried with his ancestors. On his death the fate of the Persian empire was determin'd, and the foundation of the Greek monarchy in the east laid by Alexander, who now march'd into Parthia, pursuing his conquests; and, having defeated the Scythians, bent all his thoughts on subduing India, and marched thither; where most of the kings came to meet him, and submitted †. After this, he went into Pathalia, pass'd the islands that are form'd by the Indus, and sail'd into the ocean. When winter was over, he went with his army by land, encountering famine and plague, to the frontiers of Gedrosia, continuing his march into Persia, where he form'd vast schemes for conquering several kingdoms in Europe; but, by excessive drinking, fell into a fever, which prov'd his death.

I shall here, Charlotte, for this time, leave you: and methinks I see you struggling betwixt sorrow and indignation, exasperated at the treason of Bessus and Narbazanes, but pitying the unhappy fate of Darius, by sympathizing with the conqueror, sprinkling a few tears

* Sifigambis was Darius's mother, and a captive.

† Here Cleophis, queen of the Assacans, a people on this side the river Indus, being a beautiful woman, redeem'd her kingdom, by prostituting her body to Alexander, whereby she incurr'd such infamy among the Indians, that they ever after call'd her "The royal whore". Prid. Connect.

tears over that monarch's herse, and lamenting the misfortunes of his royal family. Such reflections as these may serve to curb the pride of all human grandeur, and put you in mind that there is no solid happiness in this life, but that you should make it your chiefest care to secure a blessed eternity; in which good course that you may always persevere, are the daily prayers of,

Dear sister,

Yours entirely, &c.

L E T T E R VII.

The history of Persia continu'd.

Dear sister,

I Brought you down in my last to the death of Alexander, and the determination of the Persian monarchy: now I am to inform you, that the major part of Asia, in which Persia is particularly included, after various contests, fell to the share of Seleucus Nicanor*; but in the reign of Seleucus Gallinicus, the Parthians revolted. His brother Hierax also, together with the Gauls, gave him much trouble, yet nothing touch'd him so near as the defection of the former, who rent the kingdom of Persia from the Seleucidan race of kings,

* From the taking of Babylon by this prince, the famous æra of the Seleucidæ began; and was made use of all over the east, by heathens, jews, christians and mahometans.

kings, and gave rise to the Arsacidæ, from Arsaces the first of them, who was succeeded by Arsaces II. The next king of Persia was Pampacius, nam'd also Arsaces, who was succeeded by Mithridates: to whom succeeded Phraartes, Artabanus, and Mithridates II. who was depos'd by his brother Orodes, king of Parthia; and, flying for shelter to Babylon, Orodes besieg'd it, forcing the people to surrender, and then commanded Mithridates to be kill'd before his face. Orodes was afterwards courted into an alliance with Mithridates, king of Pontus, and Tigranes, king of Armenia, to oppose the Romans under Lucullus. This he at first refus'd, and engag'd in a war against Tigranes, in which he took him prisoner; but, finding the power of the Romans greatly increase, he at length came to a good understanding with Tigranes, and marched against the Romans. Crassus was the Roman general; who, going directly against Surena, the Persian general, was either outwitted, under pretence of a treaty, kill'd by his enemies, or by his own soldiers; which gave the Persians such advantages, that they kill'd twenty thousand Romans, and took ten thousand prisoners. Hereupon Orodes engag'd in a new war against the Romans, and subdued all Syria, except Tyre, with Palestine, Cilicia, and almost all the cities of Asia, on the continent; but at length was routed by Ventidius, who kill'd his son Pacorus. I shall not trouble you with

with several succeeding reigns, but come down to that of Vologeses, who enter'd into friendship with Vespasian; by which means, peace continu'd between the Persians and Romans, during the reigns of Titus, Domitian, and Nerva. In the time of Trajan, a new war broke out: he, in person, subdued Armenia, and other parts of the east. A war also was renewed between these two powers, in the reign of Septimius Severus, in which the Persians were twice defeated. Some time after Artaxerxes, a famous Persian, but of mean birth, though of great bravery and conduct, revolted from Artabanus, beat him in many battles, and at last kill'd him, recovering thereby almost all the kingdom of Persia, pretended to restore the grandeur of its ancient empire, and accordingly began to invade Syria and Mesopotamia. The noise of his continu'd success, at length reach'd the ears of Alexander Severus; who, on that occasion, rais'd a prodigious army of foot, with one hundred thousand horse, seven hundred elephants, and eighteen thousand chariots, arm'd with scythes, and marched against him. A bloody battle ensued, which lasted a whole day; but, towards night, Alexander obtain'd one of the greatest victories ever known, and Artaxerxes narrowly escap'd *. Hereupon
the

* Historians relate, that in this battle the Persians had an incredible number of foot, ten thousand horse, and two hundred elephants kill'd, and three hundred taken; besides a vast number of prisoners of all qualities, and an immense treasure.

the emperor, without much resistance, recover'd all those countries which Artaxerxes had taken from the Romans, and took the cities of Etesiphon and Babylon. Some time after this, Julian, the apostate, proclaim'd war against Persia; and, after a terrible slaughter, a cessation of arms was agreed on for three days, to bury their dead. The Roman army march'd on, of which the Persians, taking advantage, attack'd them in front and rear, and then retir'd. Here Julian was mortally wounded. The Persians observing their motions, harass'd them continually, and oblig'd them to sue for peace; which was accordingly accepted, and prov'd very serviceable to the Persians. Sapor was succeeded by Artaxerxes; but I shall pass on to Isdigerdes, because in his reign, the peace made between the Persians and Romans, greatly contributed towards the propagation of the christian faith in Persia: though Varanes, his son and successor, persecuted the christians throughout all his dominions, of whom great numbers fled to Constantinople. Varanes demanded them back; but Theodosius, at that time emperor of Rome, pitying the condition of these miserable objects, declared war against him, and made Ardabarius his general; who defeated Narses, the Persian general, kill'd a great number of his men, and oblig'd him to make off. Narses, willing to regain his reputation, invaded the Roman frontiers on the side of Mesopotamia,

Mesopotamia, where little defence was made; but, by the vigilance of Ardabarius, his intention was frustrated; for he besieg'd him in Nisibis, then in possession of the Persians. Varanes, by this time, being inform'd of the defeat of his general, and of the danger his army was in, hasten'd to their relief, prevailing with Almandurus, prince of the Saracens, to join him: but a dissention arising among the Saracens, they were struck with a panic fear, at the approach of the Romans, and jump'd into the Euphrates, wherein one hundred thousand men perished. Varanes, not altogether discourag'd at this misfortune, went with a great number of elephants to relieve the town; whereupon the Romans rais'd the siege, though in several engagements which follow'd they had the better of the Persians, and weaken'd them very much. On this account a peace was concluded; whereby it was agreed, that the persecution which had been rais'd against the christians should be stopp'd, and they be restor'd to their estates and privileges. Peroses, king of Persia, by continual invasions, harras'd the Romans so much, that they found work enough to manage him; and were so far from having any thoughts of attacking the Persians, as to suffer them to exercise their former cruelty in Mesopotamia and Armenia. To Peroses, succeeded his son Cabades, who engag'd in a war with the Romans. Justin, then emperor, sent the fam'd

Belisarius against the Persians, who had form'd a design to enter Syria, and attack Antioch; but, by the vigilance of Cabades, they were prevented from pillaging that beautiful city, and were meditating a retreat, when the Roman soldiers, contrary to the opinion of their generals, and eager to fight, made the Persians face about, and a battle ensued; in which the most resolute of the Persians attack'd the right wing of the enemy, where Arethus commanded some mercenary Saracens, who fled at the first onset. Hereupon the Roman horse quitted the field; but notwithstanding this, the Persians were not able to break in upon Belisarius, and those few he had with him, who all at night return'd to the camp.

The purport of this letter, my dear, may induce you to contemplate the strange vicissitudes of fortune, in beholding all the vast conquests of the great, fortunate, and vain-glorious Alexander, divided, subdivided, and alienated: but, above all, I would have you remark herein, the uncommon difference of opinion between father and son, in Isdigerdes and Varanes, his successor; the former favouring the propagation of the gospel, in his kingdom of Persia; and the latter raising a bloody persecution against the christians there, which happen'd in the year of our Lord four hundred and twenty.

I am,

Your affectionate brother, &c.

L E T T E R

L E T T E R VIII.

The history of Persia continu'd.

Dear sister,

IN the reign of Adefir, his general, named Sarbaras, revolted and flew him, but possess'd the crown of Persia only seven months; for one Baranes gain'd the affections of the grandees of the country so much, that they put Sarbaras to death, and gave the administration to him, in conjunction with his couzen Hormisdas. Soon after Baranes dying, Hormisdas reigned alone; but was not able to hold it above two years, or thereabouts: for at this time the civil wars had greatly weaken'd the kingdom, and the Saracens, a people of Arabia, growing very formidable, by the conquests they had made of almost all that belong'd to the Roman empire in Lesser Asia, their caliph Ottoman, or Osman, who liv'd at Babylon, attack'd Hormisdas, beat him, and brought the kingdom of Persia under his own government, in manner of a conquer'd province, abolishing heathenism, and forcing the inhabitants to embrace the mahometan religion. Here ended the Persian race of kings, of the line of Artaxerxes. In the reign of Yezid, the governor of Persia, whose name was Mutar, threw off the yoke of the Saracens, and set up for himself. From him the kings
of

of Persia since, otherwise called sopheris, are said to be descended. This Mutar was afterwards defeated by Abimelech, Yezid's successor, and Persia again reduced under the dominion of the Saracens. From hence I find little worthy your notice, till the reign of Marwain II. against whom one Abumuslim made war, defeated him, and forc'd him to fly into Egypt. I shall pass on to Chosroes, king of Persia, in whose time Inarchus, a Persian nobleman, animated his countrymen to rebel against him, and shake off the yoke of the Saracens: accordingly, they defeated Chosroes, in the first action; who, finding his army much weaken'd, he set Bardas Salerus, the Greek general, and some thousand christians, whom he had made prisoners, at liberty, on condition they would fight for him against the Persian rebels, by whose assistance he gain'd a signal victory over them. Mahomet succeeded his father Chosroes, and made the Turks his auxiliaries; who, at length, perceiving their own strength, fell upon the Saracens, and by the conduct and bravery of their general Tangrolipix, defeated his army, kill'd Mahomet, made themselves masters of Persia and Babylon, which had been possess'd by the Saracens four hundred and eighteen years. Persia having continu'd under the dominion of the Turks for one hundred and seventy years, they were oblig'd to give way to the
Tartars,

Tartars, who pass'd over Caucasus, and part of Taurus, under the command of the great cham, and carry'd all before them: and in the reign of Hoccata, his son and successor, they conquer'd Persia, Parthia, Media and Mesopotamia. The Tartarian yoke was shook off the neck of the Persians again about the year one thousand three hundred and fifty, by Gempsa, sultan of the Parthians, after they had groan'd under it for an hundred twenty and eight years; though, not many years after, the same government was restor'd again in Persia, by the victorious arms of Tamerlane. The successors of this prince are very uncertain, therefore I shall not trouble you with the many different conjectures concerning them, but come now to give you an account of the rise of the present royal family in Persia. Ismael sopheri was the son and successor of Secaider, who was esteem'd as a prophet in Persia; and, proving successful in many battles, establish'd himself in the government. Thamas, his son, succeeded, who made war against the Turks; but, being of a cruel disposition, was depos'd, and succeeded by his son Solyman. He was succeeded by the late sopheri Shah sultan Hossein, in one thousand six hundred and ninety-four: but as you have in nothing been more impos'd upon, than in the accounts for some years past given of this prince's being depos'd, and of the cause of the late civil war

war in Persia, I will endeavour to set you right as to these matters in my next, least I should be thought too prolix; who am,

Dear sister,

Yours, &c.

LETTER IX.

Containing an account of several revolutions in Persia, to the usurpation of the famous Kuli Khan.

Dear sister,

SULTAN HOFFEIN, chusing to live an indolent unactive life among his women, left the whole administration of affairs to his ministers, who burthen'd the people with heavy taxes, in the time of peace, to enrich themselves, turn'd out and put in whom they pleas'd, and spread a general corruption over the whole magistracy.

Among many others who were, at this time, displac'd for want of a bribe, or present suitable to the ministers expectations, was the famous Mereweys, who was originally a Tartar, and commanded four or five hundred tents in the utmost confines of the Persian empire, towards Usbeck Tartary, where the Persians live in herds like the Tartars, and move from place to place, for the sake of cattle and provisions.

visions. This gentleman, understanding that he was remov'd only to make room for another who had over brib'd him, in a short time found means to raise a sum which procur'd him to be reinstated. However, this last present to the ministry reduc'd him to such low circumstances as made him uneasy; and, taking advantage of the weakness of the government, he resolv'd to seize on the province of Candahor, and set up for himself. To effect this he had recourse to stratagem. He sent to the governor of Candahor, to acquaint him, that he had receiv'd a commission to succeed him; and, as is usual in such cases, the governor came out to meet him. After some compliments pass'd, Mereweys's men fell upon his guards, cut them in pieces, and march'd into the city. Mereweys, at this time, had no farther views than to protect himself against the Persian forces, and to secure the possession of this province, by erecting it into an independent state. Candahor formerly belonging to India, he immediately dispatch'd an omrah to the mogul's court, with proposals of an alliance against Persia. The mogul, hoping hereby to recover Candahor, and make Mereweys dependent upon him, sent him promises of friendship, and offer'd what number of forces he thought fit to support him, at the same time giving him the title of prince of Candahor. The Persian ministry, inform'd how Mereweys had surpriz'd Candahor, sent
four

four or five thousand horse to reduce him; but he, having been join'd by the Usbeck Tartars, defeated them. This defeat very much alarm'd the ministry; they sent another general against him, of whose skill in war, and fidelity, they had a very great opinion; but he had no better success than the former. In these two engagements Mereweys furnish'd his followers with arms, &c. who before were little better than a naked rabble. He now also began to talk of marching to the capital city of Isfahan, though his troops, as yet, consisted but of about ten thousand horse; but first he thought proper to put Candahor into a condition to resist any attempt made against it, during his absence. He also made an alliance with the grand signior, and the bassa of Bagdat was immediately order'd to march an army to the frontiers of Persia. He now therefore stiled himself the protector of Persia, and made preparations for his march to Isfahan; but, in the midst of all his projects, death put an end to his views. This event, in all probability, would have dishearten'd his friends and followers, had he not left a son behind him, equal, if not superior to him in all respects, whose name was Mahamood. This gentleman industriously conceal'd his father's death, and all things went on as if no such accident had happen'd. Mahamood had the command of the army, when it march'd to Isfahan. The king, when he heard the usurper's
army

army was near the capital, offer'd to resign to his eldest son, who declin'd the offer; but sultan Thamas, his second son, had courage enough to accept of the succession, and accordingly put himself at the head of the army, and all things had so good a countenance, that it was thought he would soon have driven the usurper from Ispahan; when news came one morning, that Thamas, with a few friends, had left the army, and was gone nobody could tell where. Hereupon all the great officers, as well as citizens, endeavour'd to make their peace with the usurper, and he was invited by them into the town, which he took possession of, making the old king, and the whole court prisoners. Mahamood effected this with so small a force as seven thousand horse, in the month of February 1721-2: but finding an empty treasury, and being oblig'd to raise more forces, he first confiscated the goods of all those who were not in his interest, then cut off the heads of the prime minister, and some others, who had been accus'd of fleecing the people. By these means he rais'd great sums, and gain'd a general applause. This done, he sent the old king prisoner to Candahor, took possession of the royal palace, and extorted so much money from the English merchants, as almost ruin'd the factory *.

Numb. III.

H

Maha-

* I am credibly inform'd that the East India company sent to their factors to get off as well as they could.

Mahamood did not long enjoy the fruits of his rebellion, before one of his chief officers, call'd sultan Esreff, cut him off, and succeeded in the government. He made an alliance with the Turks and Muscovites, and gave up all the towns they had taken on the Persian frontiers, provided they would guarantee his usurpation. But these alliances prov'd fatal to him; for the Persians, observing their best towns deliver'd up to their enemies, resolv'd to adhere to prince Thamas, who went privately away from Ispahan, on Mahamood's approaching that capital, and determin'd to proclaim him their sovereign. Thamas by this time had rais'd a considerable body of men in the northern provinces of Persia; and, being assisted by Kuli Khan, a wise and experienc'd general, defeated Esreff, and slew him. And now Kuli Khan growing very popular, from a long series of success, at length set up for himself, depos'd his master sultan Thamas, sent him into banishment, and then enter'd into an alliance offensive and defensive with the Russians, against the Turks: but the Persians not approving his conduct, form'd several strong parties against him; and a brother of Mereweys's, who was in possession of the town and province of Candahor, rais'd an army, and began his march towards Ispahan. Hereupon Kuli Khan clapp'd up a peace with the Turks, and turn'd his forces against his enemies at home, whom he soon defeated, and now reigns sovereign

from a Gentleman to his Sister. 51

sovereign of Persia, without any competitor. The life and transactions of this prince shall be the subject of my next; who am,

Dear Charlotte,

Your affectionate brother, &c.

L E T T E R X.

The life and adventures of Thamas Kuli Khan.

Dear sister,

SH A H Nadir was born at Calot, in the province of Khorasan, lying to the north east of Persia. His father was governor of a fortress on the frontiers of Usbeck Tartary, and chief of a clan of the Ashtar tribe; but, dying while he was a minor, committed the care of his estate, and particularly the fort, to his uncle. The nephew was then call'd Nadir Kuli *. When the young gentleman came of age, his uncle refus'd to give him possession of his estate, or even the command of the fortress; representing to the garrison, that he was of a cruel disposition, and very unfit to govern. Hereupon Nadir Kuli retir'd to Mushad, where the viceroy of that province resided, who receiv'd him kindly, and soon

* Which signifies, "Slave of the wonderful"; one of the attributes given to the deity, by the Persians.

soon after gave him a troop of horse, in which post he behav'd so well against the Usbeck Tartars, that he was soon advanc'd to be commander of a thousand; and, continuing to give many signal proofs of his valour and conduct, he was at length created general against the Tartars, who had made an inroad into the province; whom he defeated, though much inferior in number, and kill'd their general with his own hand. On this victory, the viceroy promis'd to write to Ispahan, and procure him the post of lieutenant-general of the province: but another being preferr'd to that command, Nadir Kuli could not forbear upbraiding the viceroy with breach of promise, in such a rude manner, as provok'd that prince to order him to be bastinado'd on the soles of his feet, to that degree, as the nails of his toes dropp'd off, and he was afterwards dismiss'd.

After this hard usage, he return'd to his uncle, in hopes he would restore to him his estate, which was refus'd. Having nothing to depend upon, he engag'd with two men in much the like circumstances, who had determin'd to provide for themselves by acts of violence. The first attempt they made, was upon some carriers travelling with four mules, loaden with merchandize, which they seized; with the produce hereof they procur'd horses and arms, and admitting more into the gang, they form'd a little troop of about twenty. They

They now attack'd a caravan of thirty camels and mules, and carried the prize into the mountains, where they were join'd by others, and by five hundred soldiers in particular, who had serv'd under Nadir Kuli. Thus reinforc'd, they laid the whole country under contribution, plundering the houses, and driving away the cattle, wherever the people refus'd to comply with their demands.

At this time a civil war broke out in Persia. The court could not spare any forces to suppress these robbers; but, on the contrary, fifteen hundred men revolted from the army of Shah Thamas, son of the late depos'd king, join'd Nadir Kuli, and render'd him very formidable. No one dreaded the success of his arms more than his uncle, who had wrong'd him of his patrimony; and therefore, in order to curry favour with his nephew, he offer'd to procure a pardon for him and his associates from Shah Thamas, on condition they would enter into his service. Nadir Kuli, approving of this overture, his uncle actually procur'd a pardon for him; which so soon as Nadir receiv'd, he went to see him, where he and his followers were nobly entertain'd; but Nadir Kuli, reflecting on the injury he had done him, and unmindful of the late favour receiv'd, took the fortress of Calot by surprize the following night, and also murder'd his uncle in his bed. Here he continu'd some months, the country for near fifty miles round being subject

ject to him, when Shah Thamas was advis'd to invite him into his service. Nadir Kuli accepted the invitation, and fully answer'd all his expectations; infomuch, that he was appointed general of all his forces in 1728.

Sultan Esfref, who succeeded Mahamood the usurper, being inform'd of the success of Nadir, marched from Ispahan against him, with thirty thousand men; but was defeated by Nadir Kuli, with half the number. Hereupon Shah Thamas made Nadir a present of his name*; and, from this victory, he was afterwards call'd Thamas Kuli Khan. Esfref rais'd another army, and attack'd Shah Thamas a second time, about thirty miles from Ispahan, where he was totally defeated, and fled back to Ispahan; then pack'd up all the treasure and jewels he could find in the palace, and made off with it towards Schiras. Thamas Kuli Khan pursu'd him close, and the next day arriv'd at the capital, which was in November 1730; where he staid three weeks, till Shah Thamas his master arriv'd. For this service, he demanded a power of raising money in any part of the Persian dominions at discretion, for the support of his army. The king, with great reluctance, invested him with this power, and also gave him his aunt in marriage. But, though it was the middle of winter, Kuli Khan march'd in pursuit of Esfref, and defeated him again. After this, Esfref fled with fifteen

* The highest honour he could confer upon him.

from a Gentleman to his Sister. 55

teen hundred men towards Candahor, but was overtaken, and cut to pieces. The general now march'd against the Turks, and defeated them in two battles. They sue for peace; which Shah Thamas grants them, but the general oblig'd the king to break the truce. After this, he invited the King to a grand entertainment in his own tent; where, having drank freely, and falling asleep, the general order'd him to be convey'd to one of his palaces, which he surrounded with troops he could confide in; and, about three days after, sent him to Mazandaran, a part of Persia inhabited by the Afghans, and others of the Turkish sect. The next day he set the infant king on his father's throne, and proclaim'd him by the name of Shah Abbas.

I doubt not, dear Charlotte, but you may lament the treachery and ingratitude of this great general: it concerns you therefore to observe, that ambition claims kindred with every other vice; stoops, and takes up every sin which lies in its way; and if, upon enquiry, you find it to be such a complicated mischief, do you earnestly endeavour to shun it yourself, and seriously to detest it in others.

I am,

Your most affectionate brother, &c.

L E T T E R

LETTER XI.

The life and adventures of Thamas Kuli Khan, continu'd.

Dear sister,

AS I am perswaded you will not think me tedious in relating the surprizing history of this great man, I shall be the more particular herein, and go through it with greater pleasure.

When he had fix'd the infant Shah Abbas on the throne, he displac'd all such officers and governors whom he could not confide in, then marched with his army against the Turks, and laid siege to Bagdat; but was oblig'd to raise it soon, and afterwards was defeated in a general battle by Othman Bassa: however, he rais'd another army in Hamadan, and gain'd a signal victory over the Turks, in which battle Othman was kill'd, then laid siege to Bagdat a second time, and made a considerable progress therein; but was forc'd to raise it again, to suppress an insurrection which had been rais'd in Persia, by Mahomet Khan Bulluche, one of his generals, in favour of Shah Thamas. To this end, he marched with such expedition, and came upon them so unexpectedly, that Bulluche was surpriz'd and defeated; and, flying towards the gulph of Persia, with intent to embark there, fell into the

the hands of the Arabs, who delivered him up to Kuli Khan; whereupon he was immediately committed to prison, in hopes of discovering his accomplices by torture: but Bulluche was before-hand with him; for, after having burnt all his papers, he hang'd himself that night.

When Kuli Khan had stifled this insurrection, he returned to the frontiers of Turkey, and recovered several considerable towns; then prevailed with the Russians to abandon all their conquests, except Derbent and Barha, on the Caspian sea, and to evacuate Persia.

Having now got together an army of an hundred and fifty thousand men, he sent a summons to all the princes, governors of provinces, and nobility in Persia, to attend him in the plains of Chuli Mogham. When the grandees were all arriv'd, he propos'd to them the election of a king, either Shah Thamas, or any other they were better affected to; telling them at the same time, that he determin'd to live in retirement for the future, unless his country should stand in need of his service again, and then withdrew. While they were deliberating on the general's speech, some of the assembly, knowing his inclinations, propos'd to advance him to the throne, on account of his merit. Hereupon it was unanimously agreed to make him a tender of the crown, which I am inform'd he accepted with some reluctance, and only on condition they would

Numb. III. I make

make it hereditary in his family, and consent to a uniformity in religion; that is, to profess the same religion the Turks profess'd, who were of the sect of the Sunnis, as he himself was *. The grandees, who were most of them of the sect of Ali, did not instantly agree to this last article, but came into the other very readily, desiring he would hear their Mullah Bashi concerning their religion. He being introduc'd, represented to the king, that they had for many ages been followers of Ali; that to make alterations in religion was a step always productive of fatal consequences, and seldom or ever attempted but by and with the advice of those whose more immediate business it was to judge of religious affairs. Kuli Khan, not suffering the musti to say any more on this subject, order'd him to be strangled before them, and ask'd the nobles again if they would conform; who, fearing to oppose it after this sudden execution of their high-priest, subscrib'd their assent. The following day, in march 1735-6, Kuli Khan was proclaim'd

* The Persians and Turks differ as much about the interpretation of the alcoran, as they do about the successors of Mahomet. The Persians assert, that the comments made by Ali, and his successors the imams, ought only to be regarded; while the Turks adhere to those made by Abubeker, Omar, and Osman, and these in many points are directly opposite to each other. The Persian sect are the followers of Ali, and are call'd Chia: the Turks, who rely on Abubeker, are call'd Sunni. Neither of these sects believe those of the other can be sav'd, but hate each other to a greater degree than they do christians or pagans, and seldom speak to one another but with curses, even in their devotions. Salmon.

proclaim'd king, by the name of Shah Nadir, and coronation medals were struck, with this inscription; "This coin proclaims through the earth, the reign of Nadir, king of Persia, the conqueror of the world".

This done, the grandees and whole assembly were magnificently entertain'd, and dismiss'd with suitable presents; except the priests, whom he had made his implacable enemies: however, to prevent their doing him injury, he seiz'd on the greatest part of their lands, amounting to three hundred thousand pounds per Annum, which he distributed among his officers and soldiers, and then caus'd a proclamation to be made, that all his subjects should conform to the religion of the Sunni. The soldiery were, for the most part, of that religion already, therefore highly pleas'd with the change; and the rest of his subjects, seeing the priests lands confiscated, soon entertain'd a favourable opinion of it.

Shah Nadir, having thus establish'd himself in the kingdom of Persia, was crown'd, and took the coronation oath at Cosbin, where the Persian monarchs usually are: after this he went to Ispahan, and made preparations for the reduction of Candahor, which was still in the hands of his enemy Hossein Khan. When he went upon this expedition, he left the administration of the government to his son Reza Kuli Mirza. After a siege of eighteen months, he took Candahor, and put Hossein and his son

son to death. He then invaded Usbeck Tartary, and took the capital city of Bochara, where he found immense riches.

I shall conclude, with giving you the following character of this heroic robber, wrote by a gentleman who liv'd at his court for some time.

Shah Nadir is fifty-five years of age, six feet high, and well made, of a robust constitution, and sanguine complexion, but inclining to fat. He has black eyes, and is very handsome. He has a strong voice, and gives his orders at a considerable distance. He drinks moderately, but is exceeding fond of women, and affects variety. His diet is plain; and, when affairs require it, he neglects his meals, and contents himself with parch'd pease, which he carries about him, and a draught of water. He is easy of access, reviews his forces, and pays and clothes them himself: bountiful to those who have serv'd him, but severe in his punishments on the guilty.

He had only one daughter by the late king's aunt, but several children by his concubines, and two sons by a woman he married before his advancement. The eldest, named Keza Kuli Mirza, was bred a soldier: his second son, called Nefr Allah Mirza, was constituted governor of Khorasan.

Shah Nadir is greatly admir'd for his memory. In those numerous armies he can call almost every officer by his name, and knows
every

from a Gentleman to his Sister. 61

every soldier who has serv'd any time. He can dictate to several secretaries at the same time, on different subjects; and his presence of mind, to take advantage of every accident in battle, is very surprizing. If he sees any officer give ground, before he is reduc'd to the last extremity, he will ride up to him, and kill him with his battle-axe. He has never yet been wounded, tho' he often charges at the head of his troops, and has had several horses kill'd under him.

I shall leave you, dear Charlotte, to reflect upon the courage, parts and success of this favourite of fortune, and am, as usual,

Your most affectionate brother, &c.

LETTER XII.

The history of Egypt.

Dear sister,

HAVING brought down the affairs of Persia to the present time, I shall here, for method sake, give you the history of the ancient kingdoms of Egypt, Troy, and some others, now provinces subject to the Turks; which, I am persuaded, will afford you sufficient matter of speculation.

Egypt is bounded on the north, by the Mediterranean sea; on the south, by Ethiopia;
pia;

pia; on the east, by Arabia Petrea, and the Arabian gulph, which makes a part of the Red Sea; and, on the west, with the Cyrenaick province. It may be divided into the Upper and Lower Egypt. The Upper is comprised under the name of Thebais; so called, from the city of Thebes, the capital thereof. The Lower comprehends the Delta, or the island which hath the figure of this Greek letter, which is a triangle, form'd by the Nile's dividing itself into two branches, three leagues below Cairo, Rosetta, Damietta (built on the ruins of Peleusium) and other cities, lying between Cairo and the Mediterranean. Various are the conjectures from whence this kingdom receiv'd its name; of which briefly. Some are of opinion, that Egypt was so call'd from Egyptus, the brother of Danaus, who fled into Argolis. Other authors believe, that the whole country took its name from the * colour of the inhabitants, who are brown and tawny; and the Grecians call that which is black, Egyptian. Others again will have it, that Mizraim, having divided Egypt among his four sons, Kopt (who was the youngest) usurp'd the territories of his three brothers; and that afterwards, by changing K into G, the word Egypt was form'd. Lightfoot says expressly †, that it was called by its inhabitants, Copkti; by strangers, Ecopkti; and that

* Vossius Idolol. lib. ii. chap. 56.
 Spicilegio in Exod. sect. 21.

† Lightfoot's

that we ought to seek for no other origin of it.

As the original and succession of the first kings of Egypt, is an obscurity which has puzzled many great men, and the most learned have not been hitherto able to dispel: and as that darkness has prov'd fatal to those who vainly imagin'd they had light enough to penetrate it, but have nevertheless been bewilder'd; and those that followed them intirely lost themselves, by too great a presumption, I am determin'd to take warning by their example, and not be too credulous, or presumptuous, therefore shall not endeavour to perplex your imagination with such idle conjectures. However, it may not be unnecessary in this place to observe to you, that there are ten Pharaoh's mention'd in scripture *.

The first Pharaoh I find spoken of in scripture, was in the time of Abraham †: the second,

* Pharaoh, in the ancient Egyptian language, signifieth a king, according to Josephus; according to others, a crocodile, which was one of the gods of this people. In the Coptic language at this day, which is much changed, Oouro signifieth a king; and, with the article Pi or Phi, Phiouro, which may probably be a corruption of Pharaoh.—Lightfoot insists, that in memory of Pot, one of the sons of Cham, the Egyptians, who look'd upon themselves as his posterity, to do honour thereby, and to distinguish persons by their employment and nobility, added Phar, or Phara. He gives an instance hereof in Poti-phar, governor of On, who is mention'd Genesis xli. 45: and saith, that the sovereign character was always describ'd by that of Pharaoh, which was the common name of their kings. Spicilegio in Exod. sect. 11.

† Gen. xii. 17.

cond, in the time of Joseph, who was the interpreter of Pharaoh's dream *: the third, ill rewarded the services of Joseph, and treated the Israelites no better, under whom Moses was born †: to the fourth Moses and Aaron were sent, and he was drown'd in the Red Sea §: the fifth Pharaoh reign'd in the time of David ||: the sixth, according to some authors, was the father-in-law of Solomon **: the seventh, is Pharaoh Sefac ††: the eighth, Pharaoh Sua, or So §§: the ninth, Pharaoh Neco ||||: the tenth, Pharaoh Hophra, or Vapres ||*||. There are reckon'd above sixty princes, of the line of these Pharaohs, who reign'd in an uninterrupted

* Gen. xli. 1.

† Exod. i. 8.

§ Exod. v. 1, &c. The sea in which this Pharaoh was drown'd, was call'd Red, neither from the first rays of the rising sun, nor from its sands, &c. but from Esau, surnam'd Edom, i. e. Red, either for his red hair, or from the lentils, which are red, for which he sold his birth-right. It is also call'd in scripture the Sea of Suph; and there grows in it, in great quantities, an herb which the Ethiopians call Sufo; and of its flower, which is like saffron, they make a red colour, call'd also Sufo, which is used in Ethiopia and India to dye cloth. This flower boil'd and mingled with lemon juice, makes also a very fine carnation colour, but not lasting. Now as this sea lies between Ethiopia and Palestine, and Suph signifies Red in both languages, it is not to be wonder'd at, that these people call'd the Red Sea, the Sea of Supho, upon account of the herb. There might be another reason given for the name, if we had a confirmation of what Kircher says of it, in his Subterranean World; namely, that there are whole woods of coral in this sea. John de Castro, the king of Portugal's viceroy in the Indies, also saith, that the red colour of this sea, comes chiefly from the red coral which grows at the bottom of it.

|| 1 Kings vii. 8.

** 2 Kings xxiii. 19.

†† Ezek.

xxxi. 2.

§§ 2 Chron. xxxv. 20.

|||| 2 Kings

xxiii. 19.

||*|| Jerem. xlv. 10.

rupted succession; the last of whom was Pharaoh Psammenites, in whose reign Cambyfes II. King of Persia, invaded Egypt, and laid siege to Pelusium; which he took, neither by his courage or conduct, but by the assistance of some traitors who suggested to him, that he should place before his army dogs, cats, and other creatures, which were sacred to the Egyptians; and, as the besieged ceas'd from shooting, for fear of killing any of them, the stratagem succeeded. This important place opened the Persians an easy passage to the conquest of that rich country: and though Psammenites vigorously oppos'd them, after a fierce and bloody battle, he was forc'd to fly to Memphis, where he was besieged. The city was taken, and Psammenites, by way of contempt, was lodged in the suburbs. Cambyfes, to make another trial of his patience, sent his daughter in the habit of a slave, with other ladies of the first quality, to draw water on a mountain, whence they could not descend with their pitchers, without being seen by Psammenites. This princess never pass'd by her father, but she cried grievously, and her father seem'd not at all to be mov'd by it. He saw his son, with two thousand Egyptians of the same age, with ropes about their necks, and bridles in their mouths; and, tho' he knew they were all going to execution, he shew'd the same constancy: but seeing one of his friends at a distance, who had lost all, and

Numb. III. *K* *liv'd*

liv'd upon nothing but alms, he immediately began to weep, and in a pitiful manner to beat his head; at which Cambyſes, being ſurpriz'd, ſaid, "What! the affection you have
" for your friend hath made you ſo ſenſible,
" as to draw tears from you! but you have
" not beſtow'd one ſigh on thoſe, to whom
" you gave being". "Thou ſon of Cyrus
" (reply'd he to Cambyſes) extreme grief is
" always ſilent; and the heart which is pierced,
" is not in a condition to ſigh. The calamity
" of my family is ſuch, that all the tears I
" could ſhed, would never be able to expreſs
" it; but the miſfortune of an old friend,
" overwhelm'd with miſery in the decline of
" his age, after all the proſperity he has en-
" joy'd, appear'd to me worthy to be lament-
" ed". Cambyſes, touch'd with this answer, order'd his ſon to be ſav'd: but this order came too late, for they had already put the young prince to death. However, thenceforward he treated his father very honourably; but, on information that he was carrying on a conſpiracy againſt him, forc'd Pſammenites to drink bull's blood, which was the cauſe of his death.

Here, my dear ſiſter, I ſhall for the preſent leave you, to contemplate the cruelty of Cambyſes, and the wretched ſtate of Pſammenites and his royal family; being

Your affectionate brother, &c.

L E T T E R

L E T T E R XIII.

*History of Egypt continu'd, till it was made
a Roman province.*

Dear sister,

CAMBYSES having conquer'd Egypt, united it to the Persian empire, under which it remain'd above a hundred years; when, under the conduct of Amyrtus, the Egyptians revolted from that crown, and elected him their king, in which state it continu'd about fifty years, when Artaxerxes Ochus, king of Persia, invaded it. Nectabeus, who was then king of Egypt, was victorious at first, but Ochus marching his whole army thither, the face of affairs soon chang'd; the consequence was, the surrender of Memphis, and all the rest of the cities one after another, which once more brought that country under the subjection of the Persians; and Ochus treated them very severely, for he levell'd the walls of their most considerable cities with the ground, demolish'd their temples, and carried away their treasure. From this time Egypt continu'd but a few years to be a province of the Persian empire, for Alexander the great, king of Macedon, having defeated Darius in Syria, Phenicia and Palestine, when he had regulated the affairs of those countries, march'd against Egypt; which, being weary of the Persian tyranny,

tyranny, readily submitted to his victorious arms.

On the death of Alexander, Ptolemy, a Macedonian, mounted the throne of Egypt, and made it once again an independent kingdom; whose successors, kings of Egypt, ever after retain'd the name of Ptolemies, in which line it continued near three hundred years. This first Ptolemy, was the son of Lagus * and Arsinoe, who had been mistress to Philip of Macedon, and was big with child when Lagus took her. He had two wives, namely, Eurydice, by whom he had Ptolemy the terrible; and Berenice, by whom he had Ptolemy Philadelphus; who succeeded him. He had also two daughters, the eldest of whom was married to Lyfimachus, whose son Agathocles married the other. Alexander took Ptolemy into his guards; and, in the most important employments which he conferr'd upon him, was serv'd by him with all the satisfaction he promis'd himself from his conduct. Ptolemy was brave, and also learned; and, without doubt, we have had a great loss in that history which he wrote of the life of Alexander, whom he had follow'd through all his wars. It is from this history, that Arrian pretends to have taken what he hath wrote of that conqueror. But besides that originals are generally more esteem'd than copies, persons of quality have a certain air in their writings

* Pausanias in Atticis. Curtius lib. ix. chap. 18.

writings which distinguisheth them from others; and it is rare to meet in the same person, a man of arms, a man of letters, a great captain, and a great king.

This prince maintain'd a war against Perdiccas, whose undertaking prov'd unfortunate. He drove Laomedon out of Syria and Phenicia, then marched his army against the jews, whom he treated very cruelly at first. After he had taken Jerusalem on the sabbath-day, under pretence of sacrificing there, he drew a vast number of people out of this city and Samaria, whom he distributed in * garrisons, and honour'd them with the same rights and privileges, which those enjoy'd who were natives of Macedonia. On this he was surnamed Soter, or the saviour, and the Rhodians rank'd him in the number of their gods †.

Ptolemy,

* *Excerpta Græca Scoligeri.* Diogenes Laertius in Diodoro & Scipione.

† The knowledge of this history is absolutely necessary for the right understanding of the eleventh chapter of Daniel, where this prophet marks out the Lagidæ, or Ptolemies, and the Seleucidæ, or successors of Seleucus, who brought dismal calamities on the jews. It was easy for either of them to torment this people, because Judea had Egypt on the south, and Syria on the north. And thus, by the king of the north, we are to understand the king of Syria; and, by the king of the south, the king of Egypt. The fore-mention'd chapter chiefly contains the actions of six kings of Egypt, and of eight kings of Syria; for the third and fourth verses concern Alexander, and the division of his kingdoms. The fifth is to be understood of Ptolemy Lagus, and of Seleucus Nicanor. The sixth of Ptolemy Philadelphus, and Antiochus Theos. The seventh, eighth and ninth of Ptolemy

Ptolemy, the son of Ptolemy, the saviour, and Berenice, surnam'd Philadelphus, succeed-
ed his father; whose preceptor was Strato, of
Lamsacus, a city of Mysia, in Lesser Asia,
whom he rewarded with forty thousand crowns:
and as this king was learned, good-natur'd and
liberal, his reputation, merit and generosity
drew to his court many learned men of other
nations. He had also Hipparchus and Conon,
who at that time were famous for their skill
in mathematics; and his magnificence * ap-
pear'd in the noble canal he finish'd, from the
Nile to the Red Sea, which Pharaoh Neco
and Darius were not able to accomplish. It
was under his reign that the Greek translation
of the seventy was made, concerning which
there are so many different relations †. How-
ever,

my Euergetes, and of Seleucus Callinicus. The tenth of
Ptolemy Euergetes, and Antiochus the great. The eleventh,
twelfth, thirteenth, fourteenth, fifteenth and sixteenth, of
Ptolemy Philopater, and the aforesaid Antiochus. The se-
venteenth, eighteenth and nineteenth, of Ptolemy Epiphanes,
and the same Antiochus. The twentieth of Seleucus Philo-
pater, poison'd by Heliodorus. The twenty-first, and fol-
lowing, of Ptolemy Philometer, and Antiochus Epiphanes;
although others interpret the thirty-fourth, and the rest of
the chapter, of antichrist.

* De magnificentia Philadelphiæ. Philo. Judæus lib. de
morte Moïsis.

† Some have said it was call'd the version of the seventy,
or Septuagint, because it was approv'd by the seventy of the
Sanhedrim of Jerusalem, who thought good that the Helle-
nists should read it in their synagogues, or at least in their
schools. But this opinion is singular; and what Justin Mar-
tyr says is yet less probable, viz. that the king of Egypt sent
ambassadors to Herod, king of Judea, for this purpose; see-
ing Ptolemy Philadelphus began his reign two hundred and
forty-

ever, all the learned are agreed, that Eleazer, then high-priest at Jerusalem, sent seventy subordinate priests, perfectly skill'd both in the Hebrew and Greek languages, to Ptolemy Philadelphus, with a copy of the law; who not only made noble presents to the translators, but also spar'd no cost for the magnificence of the temple of Jerusalem: and besides this, paid four hundred and sixty talents, or two hundred and seventy-six thousand crowns for the ransom of ten thousand jews, who had been carried into slavery. He likewise erected a noble library, and order'd Demetrius Phalereus to furnish it, wherein there were six hundred thousand volumes, according to the testimony of Gellius.

Ptolemy Philadelphus was engag'd in a long and bloody war with Antiochus Theos, the second king of Syria; and, to put an end to it, was oblig'd to sue for peace, and marry his daughter

forty-four years before Herod was crown'd at Rome king of Judea. Josephus tells us, this copy was wrote in letters of gold, which the rabbins stiffly deny; because this kind of writing, or any other colour, than that of ink, which they us'd ordinarily, would have prophan'd the copy. As to the separate cells in which the translators were shut up from each other, as has been pretended, Aristæus and Josephus say nothing of them, and St. Jerom looks upon this circumstance to be a meer fable. Bishop Usher has undertaken to prove, in a treatise he hath publish'd on this subject, that this version is not extant, but was burnt, as he supposes, in Julius Cæsar's time, with the famous library of Alexandria; and that Dosithæus, a famous heretic among the jews, made a translation of the Pentateuch, and of all the rest of the old testament, which the Greek church make use of, for want of the former.

daughter Berenice to him, who was murder'd at the instigation of Laodice, the first wife of Antiochus.

The last king, Ptolemy Dionysius, according to the custom of the country, married his sister, the famous Cleopatra; but, unluckily for him, in his reign the civil war broke out between the celebrated heroes Cæsar and Pompey. After the battle of Pharsalia, wherein Pompey was defeated, he fled to Egypt, supposing himself safe with Ptolemy, who in a manner held his crown from him; but the ungrateful Egyptian basely order'd him to be murder'd on his arrival, and enter'd into an alliance with Cæsar; who, falling in love with Cleopatra, some time before divorc'd from Ptolemy, determin'd to set her on the throne again at all events. Ptolemy, being inform'd of Cæsar's design, meditated ways to cut him off, accordingly went to attack him in the castle of Alexandria, where he was close shut up; and, imagining there was no way by which Cæsar could possibly escape from hence, Ptolemy set it on fire, and in a little time it was reduc'd to ashes, with the noble and valuable library before-mention'd, which was in it. Cæsar had the good fortune to escape to the isle of Pharos, from whence he swam to his ships. This done, he drew his troops together, and hasten'd to be reveng'd on Ptolemy; fought him, defeated him entirely, and in this battle the Egyptian monarch

monarch was kill'd. After this victory, Cæsar gave the kingdom to Cleopatra, who till then had been his mistress *. The queen reign'd quietly enough till the civil war began, between Brutus and Cassius on one side, and Augustus and Anthony on the other, when she pav'd the way to her own ruin; for, considering how advantageous the friendship of the Romans would be to her, and that the provinces of the east were under the government of Anthony, she spar'd no costly entertainments, or familiar caresses, to captivate his heart. At length she gain'd her point; and charm'd him to that degree, he could not enjoy a minute's satisfaction, when she was absent. And, indeed, she might have continu'd long enough in that felicity, had not Anthony doated on her so much, as to divorce his wife Octavia, sister of Augustus, to marry her, and to act the king in Asia. These inadvertencies soon drew upon them the odium of the people of Rome, and incens'd Augustus: he therefore declar'd war against him, and soon after attack'd him at Actium, where Anthony was defeated both by sea and land, and fled with Cleopatra into Egypt. Cæsar pursu'd him thither the next spring, defeated his cavalry, and reduc'd him to great streights: and Cleopatra, when she

Numb. IV.

L

saw

* Julius Cæsar had a son by her, named Cæsarion; and there are yet to be found in cabinets some medals of this young prince.

saw successive misfortunes attending him every where, began also to forsake him. She deliver'd up the city of Pelusium to Cæsar, sent him valuable presents, in hopes to ensnare his heart also, as she had done Julius Cæsar's and Anthony's. She now caus'd it to be rumour'd abroad, that she had kill'd herself; and, by this stratagem Anthony, who yet doated upon her to distraction, growing weary of his life, his affairs desperate, and his friends forsaking him, after the death of his beloved Cleopatra, stabb'd himself. Cæsar having taken Alexandria, and intending to do the same by all Egypt, gave Cleopatra fair promises, and she gave up herself and her whole kingdom into his hands: but on information that he intended to carry her to Rome, to adorn his triumph, she caus'd an asp to be apply'd to her breast *, which instantly put an end to her life.

The

* In this place, I must not, for the sake of the ladies, omit to mention what Eutychius relates, and what I have never met with in any other author. "Life (says this patriarch) " was hated by Cleopatra, after she heard of the " death of Anthony and the resolution of Augustus, who " had determin'd to carry her to Rome as a captive. To " avoid this indignity, she was for making experiments upon " two maids of her train, namely, Abra, who had the charge " of her cabinet; and Matra, who was her tire-woman."— I must observe, these are probably no more than the names of offices; for Abra, in the Arabic, signifies a dresser, and Matra a cutter; and there is at this day an office in the seraglio, call'd Dirnakghi Baschi, or the chief of those who cut the emperor's nails.—To proceed: " She order'd these " two maids to bring her a viper out of a certain garden, " made the experiment upon them, and they both died in an " instant.

from a Gentleman to his Sister. 75

The family of the Ptolemies ended in the person of Cleopatra, and thence-forward Egypt was govern'd in form of a Roman province. The purport of this letter, Charlotte, may learn you patiently to submit to the will of providence; and never to be surpriz'd at the alteration of estates and possessions in private families, when the most powerful monarchs are seldom suffer'd to maintain their grandeur for many centuries.

Your affectionate brother, &c.

L E T T E R X I V .

The history of Egypt continu'd, till it became a province subject to the Turks.

Dear sister,

EGYPT continu'd under the dominion of the Romans, till the reign of Heraclitus, emperor of Constantinople; when the inhabitants, though at that time christians, much
displeas'd

“ instant. This done, she set her crown upon her head, “ adorn'd herself in the most splendid robes, with diamonds “ and pearls, put the viper to her breast, near the heart, and “ immediately expir'd.”—But what appears to me most admirable, this patriarch farther says, “ That Augustus entering the chamber where she was dead, saw that with her “ left-hand she supported the crown, which she had set upon “ her head; as if she would shew that emperor, that death “ itself was not able to make it fall, or to pull her from the “ throne, where he found her sitting.”

displeas'd with their christian governors, brought in Omar, the first caliph * of the Saracens, and submitted themselves to the Mahometan power. The caliphs of Babylon were their sovereigns, till the Egyptians set up one of their own; namely, the caliph of Cairo, to whom the Saracens of Afric and Spain were subject: but the sultans, or governors of provinces under the caliphs of Babylon, soon wrested the power out of their hands, leaving them only the shadow of sovereignty. Affareddin, or Saracon, general of Narradin, Saracen sultan of Damascus, conquer'd the kingdom of Egypt, usurp'd the dominion of it, and was succeeded by his son Saladine, who reduc'd the kingdoms of Damascus, Mesopotamia and Palestine, under his government, and took Jerusalem from the christians. The posterity of Affareddin enjoy'd the crown eighty-two years, when the Mamalukes † deposed

* Or high-priest.

† The word Mamaluke properly signifies a slave: now the late sultans of Egypt, being frequently invaded by the christian princes, and putting little confidence in the valour of the Egyptians, purchas'd a great number of christian slaves, especially of the poor and hardy Circassians, who dwelt near Colchis, and the Euxine Sea. They were brought to Grand Cairo, and other cities, by the merchants; and of these slaves the sultans had their choice, who committed them to the care of proper masters. They were taught to run, leap, vault, ride, and all other feats of activity; also to exercise all sorts of arms, both on horseback and on foot. In process of time, all military affairs came under the management of these slaves; and, by their conduct and valour, the sultans gain'd many victories. At length, however, they

posed Elmutan, and set one of their own officers on the throne. This new succession of kings, or sultans of Egypt, is extremely odd, and the most remarkable, perhaps, to be met with in all the histories of the world.

The first king of the Mamalukes was Turquemenius, who was engag'd in continual wars with the christians in Syria and Palestine, until Araphus, who was a native of Germany, dispossess'd the christians of the Holy Land. Campson II. surnam'd Gaureif, the fifteenth sultan of the Mamalukes, making an alliance with Ismael, sopher of Persia, engag'd in a war with Selimus I. emperor of the Turks. He and his Mamalukes fought with the utmost bravery in several engagements; but, in a great battle near Aleppo, he lost the day and his life by treachery. Tonombeius succeeded Campson, and carried on the war against the victorious Selimus, now advanc'd near Grand Cairo.

they presum'd to set one of their own Mamalukes upon the throne of Egypt; passing, at the same time, an immutable law, that when a vacancy happen'd, it should be supply'd by one elected from among themselves; and that none of the reigning sultan's children was to succeed the father, for fear they should grow proud of their ancestors, deem them slaves, and introduce a despotic government among them. And though the sons of Mamalukes might enjoy their father's estates, yet must they not by any means take upon them the honour of a Mamaluke, whereby they were debarr'd from having any concern in the government: neither did they allow of any born of Mahometan parents, or of jews, to be admitted into that order; but only such as were born christians, under their captivity, who were to be instructed in the Mahometan religion, but being adult abjur'd christianity.

Cairo. He encounter'd him with all the art and bravery imaginable, at a village call'd Malthorea, about two leagues distant from Cairo; and, had he not been betray'd, had, in all human probability, sav'd his country, and obtain'd the victory: for he fought with great intrepidity, broke through the main body of the Turkish horse, and his Mamalukes here (who were justly reputed the best soldiers in the world) even out-did their usual performances: his Arabs also behav'd valliantly. But at length Tonombeius, fearing a total defeat, founded a retreat, and retir'd towards Cairo; which city, after three days great slaughter, Selimus took. Tonombeius, with many of his Mamalukes, got over the Nile; but Selimus making proclamation of mercy, several of them surrender'd, and were basely massacred by the Turks afterwards.

Tonombeius having now rallied all his scatter'd forces in the country of Cyrenaica, Selimus sent him ambassadors, promising, upon the word of a king, that if he would even now submit, he should repossess his kingdom upon very reasonable terms: but the Mamalukes, without the knowledge, and contrary to the intention of Tonombeius, kill'd the ambassadors. Hereupon he took a few men, and march'd with so much secrecy and diligence to the Nile, where the Turks had built a bridge of boats, over which the Asiatic horse had only pass'd, and attack'd them so unexpectedly,

unexpectedly, that many of them were slain and drowned. But all his endeavours to possess himself of the head of the bridge prov'd ineffectual; for the Turks pouring upon him in great numbers, oblig'd him to make his last flight into the dominions of the Secuffan prince, whither he was pursu'd and taken. They brought him back to Cairo, where he was tortur'd to discover the great treasure of his predeceffor Campfon. They then cloath'd him in rags, set him upon a camel, tied his hands behind him, and in derision led him through the streets of the city. After this, he was strangled openly, by the command of Selimus; all which he bore with great constancy, and a fortitude of mind rarely to be parallell'd. Thus died Tonombeius, whose valour and good qualities can never be sufficiently celebrated. In him ended the government of the Mamalukes, and Egypt was made a province to the Turkish empire, in which state it remains at this day. It is governed by a particular bassa, whose post is esteem'd the most honourable of any belonging to the grand signior, as he has under him fifteen governments.

Having now laid before you all the most remarkable revolutions which happen'd in the government of this ancient kingdom, I shall cease awhile from raking further among the rubbish of antiquity; and, in order to pursue my plan, will give you a succinct account of the

the chief towns, and present state of these people; which, I doubt not, but may afford you a very agreeable and useful entertainment: being, with all sincerity,

My dear,

Your most affectionate brother, &c.

LETTER XV.

Of Lower Egypt.

Dear sister,

I Before observ'd, that this country is divided into the Lower, Middle, and Upper Egypt, therefore shall begin with the former, whose principal town is Alexandria, call'd by the Turks Scandria, and was built by Alexander the great, about three hundred years before Christ. It is situated on a promontory, which runs into the Mediterranean Sea, and has two harbours: one the most commodious of any belonging to Egypt; the other almost choak'd up at present. The ground on which it stands is exceeding low, insomuch that marriners can scarce discern it, till they are just upon it; which, in all probability, might occasion the building of the famous tower of Pharos *, so often

* The island of Pharos, whereon this tower was erected, once esteem'd one of the wonders of the world, was formerly separated from Alexandria by a channel a mile broad, but is now

often mention'd in history for a sea-mark. The soil about Alexandria * is sandy and barren, affording little fruit or provision; and their water, which was wont to come to them from the Nile through a noble canal, now much damag'd, is brought some part of the year on the backs of camels. The most curious piece of antiquity remaining here at this day, is Pompey's pillar †, not three hundred
Numb. IV. M yards

now join'd to the continent; and, in the room of the tower of Pharos, is erected a castle, call'd the Parillon, which serves as a sea-mark at this day.

* The old town of Alexandria was seven miles in circumference, stretching from east to west; but excepting one long street indifferently built, and the houses which face the harbour, the rest is nothing but a heap of ruins to this day. Scarce any thing ancient is left standing, except part of the walls, which are very magnificent, having great square towers at about two hundred paces distant from one another, and a little tower between them. In every one of the larger towers there is a spacious hall, supported by an arch, and large pillars of Thebaic stone. Over the hall are several other rooms; and, on the top, a platform of twenty paces square. Every tower was capable of containing a garrison of two hundred men, and had a cistern in it, to which the water of the Nile was convey'd. The ancient city of Alexandria was also built upon arches, supported by marble pillars, and under every house were cisterns to receive the waters of the Nile, which were convey'd thither from the above-mention'd canal. These cisterns still serve to hold rain water, and what is brought them from the Nile. Among the ruins are several fine pillars of porphyry and granate, with hieroglyphics upon them. The gates of the city are still compos'd of pieces of Thebaic stone and granate; and they find such plenty of marble and porphyry among the ruins, that it lies neglected. Salmon.

† The body of the pillar is one entire piece of granate marble, or some composition as durable and beautiful as marble. The height of it is seventy feet, the circumference twenty-five, with a noble capital and base, on which are several

yards distant from the town. It was set up by Julius Cæsar, in memory of the famous victory he obtain'd over that great general, who escap'd hither from the battle of Pharsalia, and was afterwards barbarously murder'd on the coast of Egypt.

Among other curiosities shewn to travellers at Alexandria, is the stone on which, it is said, St. Catherine was beheaded. This is nothing more than a piece of a round pillar, not above two feet high, which a well-meaning catholic, in other things seemingly a very sensible man, assur'd us was stain'd with her blood and fat at this day. They shew us likewise the church of St. Mark *, the pulpit wherein he preach'd, with a picture of St. Michael, drawn, according to tradition, by the apostle St. Luke.

The

veral hieroglyphics. It is amazing, as travellers observe, how such a prodigious stone should be brought thither; and as difficult to conceive, with what sort of engines it was rais'd. Some think it was made or cast upon the place; others are opinion that this, and the other pillars and obelisks, were cut in Upper Egypt, and brought down the Nile to the sea: but what sort of carriages they must be which could carry so vast a weight and bulk, either by land or water, none at this day will pretend to describe. Hence it came to be suggested, that the ancients had a method of casting stone, and of imitating the finest Egyptian marble: but this I find is much doubted by the learned. Salmon.

* St. Mark was the first patriarch of Alexandria; and, it is said, suffer'd martyrdom sixty-four years after the birth of Christ, and his body lay interr'd in this church, till some merchants of Venice found means to convey it into Italy. Ibid.

The most considerable town in Lower Egypt, next to Alexandria, is Rossetto, distant near fifty miles. Here Cleopatra formerly resided. This city is about six miles in circumference, and contains near eighty thousand inhabitants. It is reckon'd one of the prettiest towns in Egypt. It has a tolerable trade, and there are plenty of every thing, but suffer sometimes for want of fresh water.

Near a hundred miles to the east of Rossetto, stands Damietta, or ancient Pelusium, which was formerly a good port. The soil round this city produces plenty of fruit, and other necessaries of life.

Seventeen miles farther towards the south, but on the same branch of the river Nile, stands the city of Mansoura, but of no great note at this time; for, since the Europeans have found out the way to India by the Cape of Good Hope, the trade of all the towns in Lower Egypt is greatly decay'd.

The principal city of Middle Egypt is Grand Cairo, where the viceroy has his place of residence. It stands on a flat, at the bottom of a mountain, is built in a triangular manner, and is near ten miles in circumference. The streets are narrow, and the private houses built of half-burnt bricks; but the inhabitants so numerous, that thirty or forty of them are often crowded into a very little house; however, it is very unhealthful, and numbers are taken off by the plague every seven years.

The

The roofs of the houses are flat, and terrass'd, and make but a mean outward appearance, yet are they beautiful and commodious enough within. Those of persons of distinction have large squares or courts, the halls are pav'd with marble, and have domes on the top, which are sometimes kept open to let in the air. The side-walls and ceilings of their principal rooms are adorn'd with gold and azure, and the floors cover'd with rich carpets.

In this city are between two and three thousand mosques or temples; some very magnificent, others small and ordinary. Towards the south side of the city stands the castle, from whence there is a delightful prospect. The walls are thick, and strengthen'd with towers, after the manner of the ancients; and in it we see the remains of some noble structures, and marble pillars of an immense size. Here are also several subterranean passages, which, as they tell us, lead to distant places. What travellers are most taken with here is a deep well, call'd Joseph's well, which is two hundred and eighty feet deep; and there is but one more spring to be found in all the kingdom of Egypt. They pretend also to shew strangers the ruins of Joseph's hall, in which there are now to be seen thirty pillars of Theban stone, and part of a ceiling beautify'd with gold and azure. The viceroy lives in the castle, and has a numerous garrison.

I will

from a Gentleman to his Sister. 85

I will detain you no longer at this time, but defer my account of the Nile, pyramids, &c. to the following letter; remaining,

Dear Charlotte,

Your most affectionate brother, &c.

LETTER XVI.

Of the river Nile, the pyramids, &c.

Dear sister,

THE river Nile* hath its sources in the empire of Abyssinia; but, it is much doubted, whether any person hath hitherto been able to discover the springs from whence it flows; the country where it rises, as the natives inform me, being render'd impassable, by vast impenetrable woods. It runs a course of near fifteen hundred miles, for the greatest part, from south to north, dividing itself a little below Cairo, into two branches, one of which runs towards the east, the other towards the west, and fall into the Mediterranean sea; and, notwithstanding what has been related by ancient authors, it is evident there are no other branches, than the fore-mention'd

* Is call'd Abanchi; which, in the Abyssine language, signifies the father of rivers.

mention'd *, at this time navigable. This river, when confin'd within its ordinary bounds, is no broader at Old Cairo, than the Thames at London, and is fordable in many places, in a very dry season. The stream is so gentle, that passengers are rarely surpriz'd by storms. The water is very thick and muddy, more especially when it is swell'd by the continual showers which fall between the tropics in the beginning of summer †. The uncommon rejoicings annually made in Egypt, when this river rises to a certain height, on which the fertility of the whole kingdom intirely depends, and on cutting down the banks to let it run into the several canals, in order to be distributed over their several and respective estates or fields, is solemnized as one of their greatest

* Notwithstanding what has been said by ancient authors, concerning its numerous branches, 'tis very probable they were only the canals cut from one of these; seeing that canal in particular, which was made at so great expence to carry the water of this river to Alexandria, seems in some of our maps to be laid down for one. Salmon.

† The ancients, unacquainted with those latitudes, were at a loss to discover the true cause of the deluge: but now every traveller knows that this is the case of all the rivers that have their rise or course within the tropics; they break their ordinary bounds annually, and overflow the lands for many miles before they reach the sea, particularly in Tonquin, Siam, Bengal, &c. These also leave prolific mud, which yields vast increase; and, notwithstanding the waters of these rivers are very thick also, when they have stood for some time they are neither unwholesome or unpalatable, and are by many prefer'd to spring water, on account of the long course they run in latitudes where the sun has so much influence. Ibid.

greatest festivals *. It begins to rise in May, and on the 28th of June, the common crier publishes every day how much the water is increas'd, both in Grand Cairo and other towns. The viceroy's palace stands upon an island, opposite to Old Cairo, in which there is a pillar, divided into distances of about two feet. Here certain officers, for that purpose appointed, attend every day, who observe how high the water is risen, and give notice thereof to the criers, to tell it in their several districts. When the river is swoln to a proper height, the bank is broke down to let it into the canal, which runs through Grand Cairo †.

About

* On this occasion the ancient Egyptians us'd to sacrifice a boy or girl; which barbarous custom is now laid aside, and instead thereof the present generation have thought it sufficient to represent human figures in their fire-works at this solemnity. Thevenot.

† The preparations for this ceremony are made at Boulac, a town that stands upon the Nile, about two miles from Grand Cairo. Here are several gallies lying in the river, with noble large rooms in their sterns of twelve and fourteen paces square, surrounded with gilded rails and ballusters, and the floors cover'd with rich carpets and cushions. About seven in the morning the viceroy comes hither in great state. As he passes, a sheep is kill'd in several places; and three or four on the banks of the river, when he enters his galley. All the nobility of Cairo go along with the viceroy in his barge; who, when he arrives at Old Cairo, is saluted by the guns of the other vessels, which follow in order. The sails of the viceroy's barge are work'd with large red roses; and the flags and streamers in this, as well as the other gallies, make a pretty appearance on the water. The trumpets and other music play as they pass along, while the guns fire, and the people shout, to express the general joy. When they come to the place where the bank is to be open'd to let the water into the canal, where the mob are waiting, two

passeboard

About four leagues west of Grand Cairo, and on the other side of the river Nile, three vast pyramids are erected, which engage the admiration of all travellers. The fairest of the three, and that which has suffer'd the least by time and weather, stands on the top of a rock, in the desarts of Lybia, not far from the plains of Egypt, above which the rock rises at least one hundred feet with an easy ascent. The base of this pyramid is six hundred and ninety-three feet on each side, according to your standard in England. It is four hundred and ninety-nine feet perpendicular; but if we reckon, as the pyramid ascends inclining, then the height is equal to the breadth of the basis, viz. six hundred and ninety-three feet.

The

pasteboard towers, fill'd with squibs and fire-works, are play'd off, as the bassia passes. In the mean time the people break down the bank, and give the water passage into the canal, and boat loads of sweetmeats are thrown into it, for which the people jump in and scramble. The viceroy now moves forwards towards his palace, and bonfires, fire-works, and illuminations are continu'd for three nights successively. There are two vast machines particularly, representing a man and a woman of gigantic stature, plac'd on the river before the viceroy's palace, which take up no less than two thousand lamps to illuminate them. When the canal is full, men swim in it with heavy iron chains on, attended by boats full of people, and such music as the country affords. Our author assures us, he saw one of these men, with his hands ty'd behind his back, and his feet bound with a chain of ten pounds weight, who stood upright on the water and did not seem to move, come in this manner from Old Cairo, where the canal begins, through Grand Cairo, to the end of the canal, being at least a league; for which performance the viceroy made him a present of a vest and six guineas of our money, besides what was given him by the spectators, which was considerable. Thevenot.

The whole area of the basis of this pyramid contains four hundred eighty thousand, two hundred and forty-nine square feet, which is eleven acres of ground. We ascend this pyramid on the out-side by steps, the lowest of which is about four feet high, three broad, and goes round the pyramid in a level: the second is of the same dimension with the first, but retires inward about a yard. In the same manner is the third row of stones, like so many stairs, rising one above another till you come to the top; which does not end in a point, like a mathematical pyramid, but in a square, consisting of eleven stones. The breadth and depth of every stair, is one solid stone; some of which are thirty feet long, and the steps from the bottom to the top are two hundred and seven in number.

The reports made by travellers, that a man standing on the top of this pyramid could not shoot an arrow beyond the bottom, are without foundation; since it is evident, that a strong arm and good bow will send one much farther. The relation also concerning these pyramids, namely, that they cast no shadow, is but of equal credit *. Going up an artificial

Numb. IV.

N

bank

* In summer time, indeed, and for almost three quarters of the year, at noon day, the pyramids cast no shadow; but in the winter time, at noon day, and every morning and evening in the year, they certainly cast a shadow proportionable to their bulk: and it is observable, that Thales Milesius, about two thousand years ago, took the height of these pyramids by their shadows, according to Pliny and Lartius. Greaves.

bank of earth, about thirty-eight feet on the north side of this pyramid, we find a narrow square passage leading into it, which is about three feet and a half high, and three and a quarter broad. This passage is very steep, and runs downwards about ninety-two feet. It seems to be wrought by some exquisite hand, from the smoothness of the work, and the closeness of the joints. Having pass'd through this narrow strait with lighted torches, we come at the end to a place something larger; wherein we find nothing worth mentioning, except the monstrous bats, its inhabitants, which are above a foot long. On the left-hand of the entrance of this narrow passage, we climb up a stone eight or nine feet high, and enter the lower-end of the first gallery; the floor of which rises with an easy ascent, and is laid with polish'd marble, the colour of alabaster. It is about five feet high, and of the same breadth, and one hundred and ten feet in length. At the end of this gallery begins another of very curious workmanship, equal to the most magnificent buildings, the length of which is one hundred and twenty-four feet *. This second gallery is laid and lin'd

* If we consider the narrow entrance at the mouth of the pyramid, by which we first descend, and the length of the first and second galleries, by which we ascend again, leading by one continu'd line to the centre of the pyramid, we may readily apprehend the reason of that strange echo of four or five voices, mention'd by Plutarch; for the sound being shut in, and carried into those close smooth passages,

lin'd with vast stones of polish'd white marble; the roof likewise is of the same materials, and the joints scarce discernable. This gallery is six feet broad and twenty-six high, with benches, on each side, made of polish'd stone. From this second gallery we go through a small square hole into some little closets, lin'd with Thebaic marble; and thence enter into a spacious hall, situate exactly in the centre of the pyramid. The roof, sides and floor of this room are all made of exquisite tables of Thebaic marble, of which there are but six ranges from the bottom to the top. The stones which cover it are of a surprizing length, lying flat, like so many huge beams traversing the room, nine of which cover the roof. This hall is thirty-four English feet long, seventeen broad, and nineteen high: in it stands a tomb, consisting of one entire piece of marble, hollow'd and uncover'd at the top, and sounds like a bell, when you strike it, but there remain no signs of any corps having ever been laid in it *. This tomb is made of the same
fort

as in so many pipes or trunks, finding no issue out, reflects upon itself, and causes a confus'd noise, and circulation of air; which by degrees vanishes, as the motion ceases. Greaves.

* Diodorus, who wrote about one thousand six hundred years ago, tells us, that Chemmis, the builder of this pyramid, and Cephren the founder of the next, notwithstanding they design'd these buildings for their sepulchres, it fell out so as neither of them were buried there; the people being so exasperated, on account of the hardships they suffer'd in erecting them, and by their continual oppressions, that they threaten'd

sort of streak'd and spotted marble, with which the room is lin'd. The figure of it is like an altar, smooth and plain, without any emboss'd work. It is seven feet three inches long, three feet four inches deep, and as much broad. The hollow part is very little above six feet long *. It is plac'd exactly north and south, but stands as far again distant from the east side of the chamber as from the west. Between the first and second pyramid we may see the ruins of a pile of building of polish'd stone, suppos'd to be the dwelling of the ancient priests.

The second pyramid is thought to be erected by Cephren, the brother of Cheops: the materials of which it is built are white stones, but much less than those of the former; nor do the steps or sides rise gradually, like the other, but are smooth and plain. The whole building is entire, and free from breaches, excepting on the south. Its height and breadth are of the same dimensions with the first; but as no entrance into it has been yet discover'd, I cannot give any account to be depended upon whether there be any rooms in it: though it is very probable there may, this, like the former,

threaten'd to tear their dead bodies in pieces, and throw them out of their tombs. Hereupon they commanded their friends to bury them privately, and in some obscure place.

* Mr. Greaves rightly observes from this dimension, as well as from the embalm'd he saw in Egypt, that there is no decay in nature, but that the men in this age are of the same stature they were three thousand years ago.

from a Gentleman to his Sister. 93

former, being intended for the burial-place of another Egyptian king.

About a furlong from the second stands the third pyramid, situated very advantageously on the rise of the rock, which makes it seem to travellers equal to the former, when view'd at a distance. There are many other pyramids dispers'd about the Lybian desert *, all much less than the fore-mention'd, except one, which stands twenty miles west of them, which is of the same bigness with the first. It has steps on the outside rising gradually, and also an entrance on the north side; but so block'd up, that travellers can't get in to view the apartments.

And now, my dear Charlotte, having paid you a pretty long visit, it will be the best manners to slip away without farther ceremony, than assuring you once more that I am

Your affectionate brother, &c.

LETTER

* Mr. Greaves reckons up twenty.

LETTER XVII.

Conjectures concerning the founders of the pyramids, of the time when they were erected, and the occasion of building them.

Dear sister,

AS I am fully persuaded this brief account of these vain-glorious, but venerable monuments of antiquity, will afford you an agreeable amusement, I shall endeavour farther to gratify your curiosity, by being more particular herein. Many are of opinion that the pyramids were erected by the Israelites, which Josephus confirms, in saying, "When time had extinguisht the remembrance of the benefits of Joseph, and the kingdom of Egypt devolved to another family, they harra's'd the Israelites with grievous oppression and several labours. They were oblig'd to cut canals for the river Nile to pass through, to throw up banks to prevent its inundation, to build walls, and at length to raise these fabricks of the pyramids*: also forc'd them to learn many mechanical

* Mr. Greaves thinks it a sufficient confutation of this account, that the pyramids are built of stone, and not of brick, in making which the Israelites were employ'd. In answer to this Mr. Salmon says, "Though the Israelites, a little before their departure were employ'd in making bricks, it does by no means follow they were never put to any other business.

"mechanical sciences". Other writers say, they were built by Joseph, for Granaries *. Herodotus writes that king Cheops employ'd his subjects in erecting the largest pyramid; that it was built with stones dug out of the Arabian mountains, which were transported over the Nile to the mountain Lybicus; that ten myriads of men were employed in the work, three myriads every month, and that the people spent ten years in bringing the stones to the place. Diodorus Siculus calls the builder of this pyramid Chemmis, but agrees with Herodotus as to the time, and encreases the number of workmen to three hundred and thirty thousand; and both agree with Pliny, that twenty years were spent in building it. These two authors make Cephren, brother of the former king, founder of the second pyramid. The third is said to have been erected by Mycerinus, a son of Chemmis; but there is so little agreement, either among the natives, or ancient writers, concerning the founders of any of the pyramids, that I chuse to leave every man to his own conjecture.

I find it altogether as difficult to ascertain the time when the pyramids were built, as
the

* The figure of a pyramid is the most improper of any for such a purpose, because there are so few rooms in the inside of them, and the rest of the building is all entire stone. Greaves.

the names of the founders *; but am of opinion, they were rais'd by the children of Israel, during their captivity, and that the kings of Egypt employed them in these stupendous structures for reasons political, and not from any ostentation of their grandeur, as many writers have imagin'd: though I doubt not but there were some other motives for building them, besides those of meerly employing a factious stubborn people; who, on the least respite from labour, seem'd willing and ready to break out into open rebellion. That the Israelites were kept to hard labour by the kings of Egypt, is evident from the repeated testimony of sacred and profane writers: that there was no less than six hundred thousand of these slaves, besides women and children, when they came out of Egypt, under the conduct of Moses and Aaron, is manifested in holy writ †. Can any one therefore assign a more suitable time for building these prodigious structures, than when these people inhabited that kingdom? Nay farther, a smaller number of men than the Israelites were could never

* The same author has taken infinite pains to ascertain the time of their erection; and at length concludes, they were built between the time of the Israelites going out of Egypt, and the building of Solomon's temple, being a space of four hundred and eighty years.

† Then the children of Israel took their journey from Rameses to Succoth, about six hundred thousand on foot that were men, besides children. And a great multitude of sundry sorts of people went out with them, and sheep, and beeves, and cattle in great abundance. *Exod. xii. 37, 38.*

never have accomplish'd such vast edifices; and the reason why the Egyptian pyramids exceed all other buildings in the world, in their dimensions, is, because no other kings ever employ'd so many workmen, or had like cause for so doing *.

Come we now to enquire into the cause of the pyramids being built. The prevailing notion is, that they were originally intended for sepulchral monuments. For a proof of this, they offer what is said by Ibn Abd Al-hokm, an Arabian author; namely, "That Almamon, the caliph of Babylon, about eight or nine hundred years ago, order'd the largest pyramid to be open'd; and, towards the top, discover'd a chamber, in which was a hollow stone, and also a statue, like a man: within it was a man, on whom was a breast-plate of gold, set with jewels; upon this lay a sword of inestimable value, and at his head a carbuncle of the bigness of an egg, shining like the light, whereon were written with a pen characters which no man understood." Pliny thinks the Egyptian princes were at this prodigious expence in building their tombs, partly from a principle of vain-glory, and partly for reasons of state, in order to divert the peoples minds from mutiny,

Numb. V. O tiny,

* Another reason which induces me to believe the pyramids are as ancient as the time of the Israelites being in Egypt, is, because no profane author has been able to assign the time of their erection. But this is all but conjecture at last. Salmon.

tiny, by keeping them to hard labour. But certainly better reasons may be drawn from the Egyptian theology; since they held, that the soul lasted and continued with the body, so long as it endured, which was likewise the opinion of the stoics. It was on this account the Egyptians embalm'd their dead, that the soul might stay long with them, and not soon enter into another body. For this reason they chose to put them into the most durable buildings, intending by this means to render them eternal*; and it is evident, that many of their mummies have continu'd entire for the space of above three thousand years.

It will be of little service to trouble you with a particular account of the art of embalming †; tho' not improper, in this place,
to

* The Egyptians alone believe the resurrection; and, for that reason, carefully preserve their dead bodies, by drying them up, and making them as durable as brass. St. Austin.

† Notwithstanding our author is silent on this head, I flatter myself that an account of this operation, taken from an ancient writer who had himself been upon the spot and convers'd with the Egyptian priests, will not be unacceptable to the reader.—“ There are people in Cairo, &c. who profess the art of embalming; and, when a body is brought to them, they shew their customers patterns of dead corps in wood, of different prices; and the friends of the deceas'd having agreed in what manner they would have it done, the embalmers first draw out the brain, with a hooked iron, through the nostrils, and then they infuse medicaments: after this, they open the belly with a sharp Ethiopian stone, take out the guts, purge, and wash them with palm wine, and cleanse them with sweet odours pulveris'd; then filling up the belly with beaten myrrh, cassia, and such like aromatics, sew it up again: they then salt it with nitre, and hide it for seventy days, not being allow'd
“ longer

to inform you, that though the Egyptians believed the soul remained with the body as long as it lasted, yet it did not animate the corps, but only waited there as a guardian, being unwilling to quit its former place of abode.

But to return to my subject. There is not, my dear, any point in history so differently handled as this relating to the pyramids. The ancients abound with variety of accounts and descriptions concerning them, which the moderns have rather increas'd than clear'd up: nor can I, by any means, come into the opinion generally held, that they were design'd for the sepulchres of their kings, but rather for some religious purposes *. Before I conclude

“ longer time for salting. This done, they wash the corps,
“ bind it up with fillets, and wrap it in a shroud of silk or
“ linnen besmeared with gum. Then a coffin, in the like-
“ ness of a man, is prepared by the relations; into which
“ they put the embalmed corps, and place it in a repository
“ in the house, setting it upright against a wall, and make
“ ready for the funeral.” Herodotus.

* The great chest of granate marble, which is in the upper chamber of the great pyramid, I suppose was intended for some religious use, and not for the coffin of Cheops. For among other uses (which at this distance of time, and in so symbolical a religion, we cannot expect to trace out in history) this chest may be suppos'd to have been concern'd either in the mystical worship of Osiris, or to have serv'd for one of their sacred chests, wherein either the images of their deities, their sacred vestments, or utensils were kept: or else it might have been a Favisia, or cistern, such as contain'd the holy water, made use of in their ceremonies. The length of it, indeed, seems to favour the opinion of its having been design'd for a coffin; but the height and breadth, which are each of them about three feet, very much exceed

the

clude my observations on the pyramids, I must not omit saying something of the colossus, which is situated at a small distance from the largest of them. It is commonly call'd a sphynx, the upper-part of which is like a woman, the lower resembling a lion; which, by the Egyptian hieroglyphics, is thought to signify a harlot: setting forth the danger of being captivated with a handsome, but false woman, in whom the fond admirer too often finds the voraciousness and cruelty of a lion. What now of this figure appears, is no more than from the shoulders upwards, though near thirty feet high, and looks as if it was hewn out of the solid rock *.

I shall

the dimensions that, perhaps, were ever observ'd by the Egyptians upon such occasions. Those stone coffins which I have seen in Egypt (and by them, I presume, we may judge of others) were all of a quite different form from this pretended one of Cheops, being inscrib'd with hieroglyphics, and made exactly to the fashion of the mummy chests, just big enough to contain one body; whereas this I am speaking of is an oblong square, not ending, as the mummy chests do, in a kind of pedestal, whereon it might have been erected: neither is it inscrib'd with any sacred characters, which (from the great number of coffins, that are never known to want them) seems to be a general as well as necessary act of regard and piety to the deceas'd. The manner likewise in which this chest is plac'd, is widely different from what was ever practis'd by the Egyptians, in depositing their dead; for the mummies always stand upright, where time or accident have not disturb'd them, whereas the chest lies flat upon the floor, and thereby hath not the dignity of posture, which this wise nation knew to be peculiar, and therefore would be very scrupulous to deny to the human body. Dr. Shaw.

* It is much question'd whether there ever was any more of this figure, notwithstanding Pliny, and some more of the ancients,

I shall now proceed to the mummy-pits, or sepulchres, where they were buried. They are situate in the deserts of Lybia, to the westward of the place where the city of Memphis stood, and near four leagues from the largest or first pyramid. The pits are square, and hewn out of a rock. When they who have the charge of the mummies have taken away the sand from the top, they lift up a large stone which lies over the mouth of the pit, and let down those who come to see them by a ladder of ropes. At the bottom are square passages, ten or fifteen feet long, which lead into other square rooms, where the embalm'd bodies are plac'd; some in chests of wood; others in coffins of stone, shap'd like a man, with his arms hanging by his side *.

The

ancients, give it a belly, and make it an hundred and two feet in circumference. Some modern authors also pretend, there is a subterraneous passage from the first pyramid to the head, which is hollow; intimating thereby, that the heathen priests us'd to deliver their oracles from thence. But it does not seem well prov'd to me, that there is any such passage from the pyramid to the sphynx, or that any oracles were ever deliver'd from thence. Salmon.

* I saw a very large body, in a thick coffin of wood, which was not rotten. I observ'd it to be made of sycamore, which is call'd in Egypt Pharaoh's tree, and not so subject to rot as other wood. The shape of the face of the person within was cut in emboss'd work, as those of the stone coffins are. Some of which are likewise made of pieces of cloth only gumm'd together, which are as strong and durable as the wooden ones. I brought one of the heads of these mummies entire to Paris, which was cover'd with fillets, or sear-cloth, so nicely fitted, that one might see the shape of the eyes, nose and mouth. The body was wrapp'd about with narrow bandages of cloth, containing near a thousand ells. Thevenot.

The next variety I shall mention, is the labyrinth built by Psammiticus I. It stands near the river Nile, towards Upper Egypt, and the greatest part of it under ground. In the compass of one wall here are contain'd twelve palaces, and an hundred houses, whose pillars, walls and roofs are marble. There was only one entrance into it; but so many intricate turnings, that it was impossible for a stranger to find his way in, or to return again, without a guide.

Left I should be thought to exceed the bounds of a letter, I shall conclude with observing, that the marble us'd in this fabric is laid with such exquisite art, that neither wood or cement can be discover'd in it.

Your loving brother, &c.

LETTER XVIII.

Of the principal towns in Egypt; of the pilgrimage to Mecca; and the origin of gypsies.

Dear sister,

IN my last, I entertain'd you with a short account of the most remarkable curiosities in Egypt; I will now pay a visit to the chief towns in that ancient kingdom, and speak of the rest as they fall in my way.

Two

Two miles to the west of Grand Cairo, and on the east side the river Nile, stands Bulac, which is by most writers deem'd its suburb. It contains four thousand families, and has a tolerable good trade. About a league above, upon the same river, Old Cairo is situated, right against the very spot where the city of Memphis (so much fam'd in story, and once the metropolis of the kingdom) formerly stood. It is about a mile and half distant from Grand Cairo, but for the most part in ruins. Near six miles to the north east of Grand Cairo stands Materea *. Suez lies eighty miles east of Cairo, upon the Red Sea, and is famous for being the port where the grand signior's galleys, laden with coffee and other goods brought from India and Arabia, rendezvous: for this cause, people flock hither at some seasons of the year, though it consists but of about two hundred houses at present †. Sayd, in former times named Thebes, and the metropolis of the kingdom, is situated in Upper Egypt §. Coptus was likewise a great city formerly, and from whence the inhabitants had the name

* It is reported, that the virgin Mary and her husband Joseph rested here, when they fled with our Saviour from Herod; and, being very thirsty, a spring issued suddenly out of the earth to their relief. But be that as it will, certain it is, there is a well in this town, and not above one more of good water in the whole country. Salmon.

† Suez was formerly a very considerable city, and supposed to be the ancient Arsinoe.

§ Strabo calls this city Diospolis, or the city of Jove; and other writers Mecatompilos, or the city with an hundred gates.

name of Cophti *: but most of the towns in Upper Egypt are now reduc'd to small villages, and inhabited by the Arabs and Copti christians, who are the posterity of the ancient Egyptians. They say mass in the Coptic and Arabic languages; and, when the priest comes to the place in the passion, where it is said Judas betray'd our Saviour, the whole assembly cry aloud Arfat, i. e. horned beast, or cuckold: and when their pastor reads, that Peter cut off the high-priest's servant's ear, they all answer Asia Boutros, i. e. well done Peter. They hold all baptism is invalid, unless perform'd by the priest, in the church, before the whole congregation. They administer the eucharist to infants, as soon as baptiz'd, and allow of matrimony in the second degree of consanguinity. They depart from the doctrine of the church of Rome in several points; namely, they neither allow extreme unction or the sacrament to be given to the sick; nor do they agree with the catholics in purgatory, or praying for the dead.

But to return to Upper Egypt. I find but two places, where antiquities are to be seen; one

* There are great numbers of Cophti christians still remaining in these parts, who have their bishops to preside over them, and own the patriarch of Alexandria for their head, but so ignorant in the principal articles of their faith, that they scarcely deserve the name of christians: and it seems they still preserve the jewish ceremony of circumcision, which the fathers boast they have convinced many of those, about Cairo and Alexandria, of the absurdity of. Salmon.

one of them named Lazon; the other Canadion, a very old castle; and, according to the tradition of the inhabitants, heretofore the residence of a king. To this tradition some credit may be given, even before you enter into it; for in the walks which lead to the castle * you see a great number of sphynxes in a row, all with their faces towards the avenues. This idol, which I mention'd to you in a former letter, was once worshipp'd as a deity by the Egyptians.

I shall, in the next place, make some remarks on the Egyptian hieroglyphics, which I cannot do better, than from the observations of your ingenious countryman, doctor Hunt-

Numb. V. P ington;

* We have a farther account of this castle, in the observations of father Brothais on Upper Egypt, inserted in the *Philosophical Transactions*: "The sphynxes, says he, are
" distant from each other about two paces, and are twenty
" feet high. I walk'd into four alleys, ending at four gates
" of the castle;" and, for aught I know, there may be more
" of them, as I walk'd but half round the castle, which is
" very spacious. I counted sixty on the side of one alley,
" as many over-against it, and fifty in another, these avenues
" being full as broad as the Mall in St. James's Park. The
" gates of the castle are of a prodigious height, cover'd with
" excellent stone. I measur'd one, which makes the height
" of it, and found it twenty-six feet long, and proportion-
" ably thick. I believe there are above a million of figures
" in profile, none in front. I speak of those which are gra-
" ven on the walls and pillars. But what gave me the most
" pleasure was the ground, where the azure, and other co-
" lours, which are like enamel, appear as fresh as if they
" were laid on but a month before. There are also tem-
" ples, so spacious, that three thousand people may stand on
" the roof with ease. In the same castle there is a pond, the
" water whereof is bitter, set round with fine stone."

ington; who says, "The primitive way of writing among the Egyptians, seems to have been the same as is among the Chinese at this day." And, it is very probable, that all nations originally express'd themselves in the same manner: for, if we consider that words were us'd a great while before the alphabet was known, it is evident that every people had certain characters to signify such their words, and to transmit to posterity such actions as were deem'd meritorious. To these characters they gave the name of hieroglyphics; but, as soon as the method of composing words by letters came to be practis'd, we need not be surpriz'd to find hieroglyphics were thrown aside. Who then can imagine, that it should be possible for us, at this distance of time, to understand those mysterious characters, farther than we have been taught by the ancients in some few instances *?

I must not here forget to entertain you with an account of the annual present, sent from Grand Cairo by the grand signior, to Mecca, with the pilgrims, which amounts to one

* From entire characters, the ancients proceeded to write the consonants of every word, and left the reader to supply the vowels: and thus, it seems, the scriptures of the old testament were penn'd; which people beginning to read variously, some of the learned added accents, or marks, to supply the place of vowels; and thus the Hebrew is written at this day. Salmon.

one third of the revenues arising from the kingdom of Egypt*.

When the time is come for the caravan to set out for Mecca, the presents are brought through the city, with great solemnity, to the captain of the caravan's palace. The servants of the lords of Cairo come first in the procession, and are follow'd by the chiaux, azapes, and janizaries. After them, the lords themselves, with the captain above-mention'd, in very rich apparel, given by the bassa on this occasion. Next to these come the janizaries of the divan, follow'd by men, carrying four pieces of crimson velvet, in which are embroidered Arabic letters in gold, of the thickness of one's finger. Others carry a door piece of velvet, embroider'd in the same manner: then comes a camel richly caparison'd, carrying a tent of crimson sattin, work'd with gold, and in the shape of a bell, with a large gilt ball on the top of it. You have next a square pavillion, borne by a man, and some other utensils, all to be used in adorning a little temple at Mecca†. A vast number of colours and banners are carried in this procession, and all the various sorts of music which

* All the particulars, contain'd in this present, are call'd by the Franks, Mahomet's Vest, and are wrought in the castle of Cairo. Theyenot.

† This is a little chapel, which they call the house of God; and, according to tradition, was built by Abraham. It is of a square form, about thirty-five feet high, fifteen long, and twelve broad. Salmon.

which the country affords, plays before them; while the populace crowd in shoals, and press forward, with great eagerness, to have an opportunity of touching these sacred presents; and they who are not able to squeeze near enough, will toss a piece of linnen, so as one end of it may touch them, and hold the other fast, to pull it back again. You cannot imagine with what joy and devotion they will kiss any thing that has touch'd but a cord appertaining to these presents, which are design'd to beautify the temple they imagine is most sacred.

Two days after these presents are laid in the palace of the captain of the caravan, he marches forth, and encamps at a small distance from the city; and, at this time, the cavalcade is the same as before, excepting that he now takes with him six field pieces, and many small children, the sons of his subordinate officers, who ride upon camels; he has also other camels, carrying provision and other necessaries for his journey. This procession is clos'd by a number of Santos, who follow dancing and playing a thousand antics. At last comes the blessed camel, carrying the pavillion afore-mention'd *.

These

* There are five of these caravans, which go annually to Mecca with pilgrims; namely, one from Cairo, which consists of Egyptians, and those who come from about Constantinople: one from Damascus, with the pilgrims of Syria: another, consisting of the natives of Barbary, Fez and Morocco,

These pilgrims are about six weeks, or forty-five days, on their journey to Mecca, and as long in coming back, exclusive of the time they stay there *. Many of them die upon the road; and others return so emaciated with the incredible fatigue they undergo, that they can scarcely be known by their nearest relations.

Various are the reasons given for their undertaking this journey: some, it is said, go to traffick for merchandize; others out of a principle of devotion; and some to avoid the punishment due for criminal offences; for, if a person has been guilty of the most heinous crimes, if he makes this journey, he is instantly indemnify'd and recorded for a saint, on account of the fatigue he underwent, and the dangers escaped.

As I doubt not, dear Charlotte, but it may afford you an agreeable amusement, I shall conclude this letter with an enquiry into the rise of

rocco, who meet at Cairo: and two other, from Persia and India. But the caravan of Cairo is the most numerous, consisting of near twenty thousand pilgrims. Thevenot.

* The principal things which the pilgrims do at this chapel, are to go in procession seven times round it: the kissing a black stone, where Abraham ty'd his camel, when he came to sacrifice his son Ismael, whom they make his heir, saying Hagar was his lawful wife: the spending a little time at mount Ararat: the sacrificing sheep at mount Menah: the taking seven turns between the little hills of Sasa and Merva: the throwing stones over their heads, in the valley of Menah: all which, it is said, they do in imitation of the patriarch Abraham, and which God has enjoin'd them, as an indispensable duty, particularly that of the sacrifice. Salmon.

of those cheating people, whom you have seen or heard of strolling about England, and who infest most parts of Europe, call'd gypsies.

The Turks call these people Zinganees, from the name of their captain Zinganeus; who, when Selimus conquer'd Egypt, withdrew into the desarts, with as many Mamalukes and native Egyptians as would not submit to the Turkish government. Here they supported themselves by plundering and thieving, and committed several robberies in the towns upon the Nile. Numbers of idle people came in to join them, to partake of their booty; and, at last, they encreas'd to such a body as render'd them formidable, insomuch as the Turks thought proper to enter into a treaty with them; wherein it was agreed, they should be allow'd to follow any other callings, and enjoy the same privileges as other subjects, on condition they would lay down their arms. But they being a mixture of several nations, and accusom'd to a thievish and vagabond life, having no sense of honesty or religion, soon return'd to their former depredations; and, the sultan dreading a second insurrection, commanded all these Zinganees to be banish'd, and gave liberty to all persons to kill, or make slaves of any of this gang, whom they should find in the kingdom of Egypt, so that there was not one of them to be seen for several years after in that country. Hereupon they agreed to divide, and to disperse themselves
into

into every other part of the universe; and, as the Egyptians were in those days of ignorance reputed great adepts in the black art, they could not think of a better way to gain a livelihood, in that credulous age, than imposing upon people of all persuasions their gift of fortune-telling, or of having an extraordinary skill in the knowledge of future events; though, 'tis very probable, they had a view, at the same time, of supplying their wants by other means. What seems to strengthen this opinion of the original of these people, is, the two acts of parliament made in England against them: one the 22d of Henry VIII. the other in the 5th of Elizabeth; the consequences of which, was the driving all foreign gypsies out of the kingdom: but, nevertheless, you see many of their proselites wandering about among you, at this very time; who, by thieving and fortune-telling, still indulge a lazy life, providing tollerably for their bellies, but not much sollicitous about cloathing.

The ancient Zinganees, however, have a prophecy * amongst them, that the Turkish government shall, after a series of years, be subverted,

* This prophecy is translated into English verse, by mr. Hill, and is as follows:

Years over years shall roll,
Ages o'er ages slide,
Before the world's controul,
Shall check the crescent's pride.

Banish'd

subverted, and that they shall again recover the kingdom of Egypt; to this last part of which, I am convinc'd you, my dear, will give but little credit.

I am,

Your most affectionate brother, &c.

LETTER XIX.

The religion of the ancient Egyptians, with an account of the present Egyptian Mahometans: the climate, soil, manners, customs, &c.

Dear sister,

IN my last I inform'd you of the tenets of the Copti christians; I shall here take a cursory view of the religion of their ancestors, and

Banish'd from place to place,

Wide as the ocean's roar,

The mighty gypsy race

Shall visit every shore.

But when the hundredth year

Shall three times doubled be,

Then shall an end appear

To all their slavery.

Then shall the warlike pow'rs,

From distant climes return,

Egypt again be ours,

And Turkish turrets burn.

and of the present Egyptian Mahometans, that you may judge charitably of all, by reflecting how far custom and the prejudice of education will carry us.

Custom, which all mankind to slav'ry brings,
The dull excuse, for doing silly things.

Mrs. Behn.

I shall only take notice, that the old Egyptians paid adoration to the sun, moon and stars; also to beasts, birds, leeks and onions, as is deliver'd down to us. However, the beast they chiefly worshipp'd was a pied ox, which they called Apis. But as it is manifest that the ancient Egyptians were a learned and ingenious people, and as they held the doctrine of the transmigration of souls, it is difficult to determine the cause of this their idolatry, some imagining they only worshipp'd the Divine Power, so visible in these creatures; and, it is not to be doubted, but they had some special reasons for paying their adoration in this odd manner.

The far greater part of the present Mahometans in Egypt consists of Moors and Arabians, who make up above three parts in four of the people, and these are much more strict and superstitious than the Turks. They have Santos *, or puritans, among them, to whom

Numb. V.

Q

they

* Many of these Santos go perfectly naked about the streets, suffering their hair to grow to an unreasonable length.

they shew great regard and veneration, though the Turks look upon them as hypocrites and impostors.

Egypt is excessive hot in summer; which, perhaps, may be owing to its sandy soil, or to its situation, which is between two ranges of mountains. About the middle of the day it is hot also in winter, though the mornings and nights are then cold *. They have sometimes great rains near the sea, from November till March; but they have none at Cairo, except it be in December, January and February, and then only little showers, like yours in April, which seldom continue above a quarter of an hour, the overflowing of the Nile proving sufficient to water the country. In summer they have thunder without rain. The air about Cairo is unhealthful, especially in the night, and the soil for the most part sandy; but by the earth it receives from the overflowing of the Nile, yields great increase when sown.

length. In this condition they visit the houses of persons of distinction, sit down to dinner with them without invitation, and leave their tables with as little ceremony as they enter'd; for it is look'd upon as no small blessing to a house, to receive a visit from these people. There are many other sort of Santos in Egypt, for whom the vulgar express a mighty respect; but a certain Turkish bassa had so little regard to their pious pretences, that he sent as many of them as he could apprehend to the gallies. Thevenot.

* This cold is occasion'd by the nitrous air; the being expos'd to which, causes a humour to fall on the eyes: the dews also, which fall plentifully at certain seasons of the year in the night, are thought pernicious to the eyes, and to be the reason why so many of the natives are blind, or have very weak eyes. Pocock.

sown. There are but few vegetables in the country, for the heat and inundations annually destroy most of the tender plants; but Constantinople, and the major part of the Turkish empire, is supply'd with corn from Egypt. They also export twenty ship loads of corn to the port of Mecca every year; and, in return, import coffee from thence. They sow their land with clover, but never plough it: this clover supplies the place of natural grass, of which they have none here. They have two harvests in the year, one from January to May, and the other in October. They sow a great quantity of beans, with which they feed their camels; the people likewise eat them, either raw or boiled. Here grows also a kind of vetch, in no wise inferior to our pease, which bears but one large grain in a pod. They plant an herb, which is here call'd Nil, and of this they make a kind of indigo.

There is very little wood in Egypt; and it is very much question'd whether there was ever any trees here, but what were brought and transplanted from other countries: but their gardens at this day abound with apricots, peaches, oranges, lemons, cassia, pomegranates, and other fruits.

The cattle are naturally large, and of a red colour, but have short horns. They have likewise some buffaloes, a fine breed of asses, some horses of the Barbary breed, and a great number of camels. Here are few wild beasts
to

to be seen. The hares and foxes are of a lightish colour, and not very plentiful, especially the former; but they have a multitude of antelopes, which are exceeding beautiful.

The native Mahometans and Arabs are very ignorant, and are seldom taught to read, except those who are design'd for the law. To throw the dart, to ride and to shoot, are accomplishments in the greatest esteem with them *.

They behave with wonderful resignation upon any change of fortune, and bear adversity with an uncommon fortitude of mind; saying, "It is the will of God." Nor are they puff'd up with prosperity. Nevertheless they are extremely covetous, and nothing can be done without a bribe; and you affront a great man, if you approach him upon business without it. They scarce grieve at all for the death of relations, but mourn for their children in private, and express a great tenderness for them. They salute one another by stretching out the hand, and bringing it back to their breast, bowing the head a little. When they visit a superior they kiss his hand; and, if of the first rank, the hem of his garment. When they take any thing from a superior, they first kiss it, then put it to their forehead; and they

* The Copti generally learn to read, write, and cast account; and the Turkish slaves frequently write the Turkish and Arabic languages, and go through their exercises with great dexterity, which qualifies them for the most considerable places in the government. Pocock.

they clap the right-hand to their turbant, when they would be believ'd. They eat no swines flesh, and either sit cross-legg'd or kneel at their meals, making use of neither knife or fork; for their meat is boil'd to rags, and they pull it in pieces with their fingers. Stew'd meats, soups, and water are their common dishes: after dinner they drink coffee, but their chief meal is supper. The diet of the Egyptians consists chiefly of mutton, fowls, rice, garden stuff, grapes, melons, and all sorts of fruit. The poorer sort are satisfy'd with beef, and sometimes camels flesh. As for fish, 'tis but little regarded among them, except two or three sorts taken in the Nile; and their drink is the water of the same river, only the christians, jews, and some Turks drink wine, which they procure from Candia, Rhodes and Cyprus. They are generally men of low stature, tawny complexion, and square bodies; luxurious, and very cunning, treacherous and cruel; and not famous either for courage or learning at present, so much are they degenerated from their ancestors. Their dress is decent enough; for they wear fine callico shirts, and over them long robes of cloth or silk, narrow above, and wide below, with strait sleeves. On the head they have a turbant; the christians red or blue, the jews yellow, and the Mahometans white; except Mahomet's race, who alone wear

wear green. Women of quality are generally dress'd in a white robe, and veil'd.

The hatching chickens in ovens is one of the most remarkable customs in Egypt: they put their eggs into these ovens, which are heated with so temperate a warmth, and so well imitate the natural heat of the hen, that chickens are form'd and hatched in them. These ovens are under ground, and the hearth of them is cover'd with cotton. They begin to heat them about the middle of February, and continue to do so about four months, and sometimes will lay eight thousand eggs in one oven. After eight or ten days they pick out the good from the bad, and having shut up all close, put out the fire; in about ten days more the chickens are hatch'd, but there are but few of them without defect; and the nice people among them will distinguish one of these chickens from another, by the taste. The mob are chiefly entertain'd with juglers, ballad-singers, fortune-tellers, or gypsies, and dancing camels.

When a stranger pays them a visit, he is presented with a pipe and coffee; and, at some places, with sweet meats and sherbet. After they bring in incense and perfumes, which is much the same with them as to bid you be-gone. Their modern buildings are very indifferent; the bricks being dried in the sun, and the carpenters work ill done. They rarely
live

live in the nether rooms, and their houses have flat roofs. In the middle of the great hall they have a cupola, contriv'd to let in the light, and to keep out the sun. They wainscote the walls six feet high, with marble pannels, and the floors are a sort of mosaic work. They live in the rooms up one pair of stairs, and entertain their visitors in the hall, their houses seldom rising above two stories; and there is a sofa, or bench, round every hall, cover'd with rich cushions, as the floor is with carpets. They manufacture linnen, woollen, and silk. The flax is spun with a spindle that hangs down the thread, being drawn out from the distaff; for they use no wheels, and are not famous for fine linnen. What they make is very white, and cheap; consisting of sheeting, sackcloth, and striped linnens for curtains. The woollen is used in their sofas; and, for that purpose, wrought into unnapped carpets. The raw silk is imported from Syria, of which they make handkerchiefs for womens wear, some cushions and counterpanes; also a great variety of sattinets and taffeties are manufactur'd at Cairo *. As to

* The christians in Egypt are usually brought up to mechanic arts, either jewellers or silversmiths, there being a prodigious demand for these sort of goods, which are in great esteem here, either for ornaments in the apparel of their women, or for furniture for their houses; for they are not suffer'd to use plate in their houses, or to wear rings upon their fingers. They polish the Egyptian pebbles to great perfection, of which they make the tops of snuff-boxes, and handles for knives and forks. This work they perform by a wheel, as precious stones are polish'd. Pocock.

to their present trade, they import English, French, and Venetian cloth : from Venice and Leghorn they bring silks ; corals and amber from Mecca ; dies and tin also from England ; small wares from France and Constantinople ; and silks from Syria. They are prohibited from exporting rice and coffee out of the Turkish dominions ; but they send several drugs to Europe, flax to Leghorn, and cotton to Marseilles.

Having now finish'd my account of the ancient kingdom of Egypt ; which, I flatter myself, will afford you some pleasure in the perusal, I shall proceed to take a further survey of some other ancient kingdoms, now under the dominion of the Turks *.

Your most affectionate brother, &c.

L E T T E R

* I wonder our author, in his history of Egypt, takes no notice of the ruins of Thebes, as they are older than the foundation of the most ancient cities ; and yet such vast remains are now to be seen, as might convince any one who beholds them, that the founders intended they should have lasted for ever. — Astronomy and philosophy flourish'd here very early ; in which sciences the priests were so well vers'd, that they first began to regulate time, and measur'd it by solar months and years. Thebes was situated on both sides the river Nile, and is said to be founded by Busiris II. The temple, where was the statue of Memnon, lay on the west side of the river ; but the much greater part of the city lay on the east side, and was call'd Diospolis, on account of that celebrated temple dedicated to the supreme deity, probably the temple of Carnac, of which there remains such magnificent ruins. Carnac is now a small village, consisting of cottages, built with the ruins of this temple, about half a mile in length. The temple is said to have been a mile and half
in

LETTER XX.

Of the ancient kingdom of Syria; the kings of Tyre, Damascus, Troy, Lydia, Pergamos, Pontus, Bithynia, Cappodocia, and the empire of Trebifond; all which have been subverted, and are now under the dominion of the Turks.

Dear sister,

THE next subverted kingdom I shall treat of, is that of Syria; which comprehended the kingdoms of Tyre and Syria, strictly so call'd, with the addition of Phœnicia

Numb. VI. R cia

in circumference, the height of it forty-five cubits, and the walls twenty-four feet thick. There were eight grand entrances into this temple; to three of which there were avenues of sphynxes, of a great length. There are four gates of red granate, finely polish'd, and beautifully adorn'd with hieroglyphics. On each side the gate are the statues of three men, bigger than the life, of excellent workmanship: and further, on each side, are colossal figures, with hieroglyphics under them, which are about fifteen feet above ground. I measur'd the hand of one, and found it to be fifteen inches broad, and the head was five feet six inches long. On each side of the middle walk to the temple was a grand colonade of pillars, forty feet high, and eight diameter, with capitals like a vase. At the farther end of these pillars are two colossal statues, much disfigur'd. Beyond this, in the inner temple, are sixteen rows of pillars one way, and eighteen the other; the two middle rows being eleven feet diameter, and the others eight, with capitals of square stone only. Every part of this temple, on the inside, is cover'd with hieroglyphics. On the outside are represented battles, horses, and chariots, one of which is drawn by stags. At the east-end is a small granate room; which, I suppose, was allotted

cia and Palestine. The Phœnicians were descended of the sons of Canaan, and govern'd by the heads of families, to whom they shew'd great honour, and gave them the title of kings. But Joshua having destroy'd most of the Canaanitish kings, it is difficult to say who came after. At the time the Grecians conquer'd Troy, I find one Phasis mention'd as a Phœnician king, but can hear of no more, till the conquest of this country by the Babylonians. Whether the Phœnicians were brought under the dominion of the kings of Tyre, or that the kings of Phœnicia did nothing remarkable, is not easy to determine: however, certain it is, that the kings of Tyre, in a short

allotted to the beautiful noble virgin annually consecrated to the deity. About two miles from this temple are the sepulchres of the kings of Thebes, in a valley about a hundred yards wide. The hills, on each side, are high steep rocks, in which grottos are cut in a beautiful manner, forming long rooms under the mountains, which consist of a close white freestone. These galleries are about ten feet wide, and of the same height, four or five of them one within another, from thirty to fifty feet long, and generally lead into a spacious room, in which is the tomb of the king, with his figure cut in relief on the lid. In another room is the picture of a king, painted on the stone at full length. Both the sides and ceilings of the rooms are carv'd with hieroglyphics of birds and beasts; some of them painted, and as fresh as if just finish'd. In the furthest room is a figure in relief, with the arms across on the breast; over it a globe, and a man kneeling on each side. In the great room is the statue of a man, with a sceptre in his hand. On the ceiling a large figure of a man painted with another sceptre, of an odd sort, and wings hanging down lower than the feet and covering of the whole body. The painting is exceeding fresh. At the entrance, on one side, are four men cut in stone, above the natural size, having the heads of hawks and other animals.
Pocock.

short space of time, made themselves masters of the coasts of Syria and Phœnicia, and the major part of Cyprus,

I shall here, therefore, give you a brief history of the kings of Tyre, with their names. Abimalus was cotemporary with David, and succeeded by his son Saron, whom David oblig'd to pay tribute *. Hiram was the son of Saron, who entering into an alliance with David, sent him cedars and workmen to Jerusalem, to assist in his buildings, after he had expell'd the Jebusites †. The like assistance did Hiram give to Solomon, when he built the temple §. I shall next come down to Phelles, who was succeeded by Ithobalus, call'd in scripture Ethbaal, who was the father of Jezebel, the wife of Ahab, and the high-priest of the goddess Astaroth. Mettismus, the father of Elisa, whom Virgil celebrates

* Eusebius.

† “ So David dwelt in the fort, and called it the city of David : and David built round about from Millo and inward. And Hiram, king of Tyre, sent messengers to David, and cedar trees, and carpenters, and masons, and they built David a house.” 2d Sam. v. 9, 11.

§ “ And Solomon determin'd to build a house to the name of the Lord, and an house for his kingdom. And Solomon sent to Hiram, the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars, to build him a house to dwell therein, even so deal with me. Behold I build a house to the name of the Lord my God, to dedicate to him, and to burn before him sweet incense, &c. Send me therefore a man cunning to work in gold and in silver, in brass and in iron, &c. Send me also cedar trees, fir trees, and alnum trees, out of Lebanon ; for I know that thy servants can skill to cut timber.” 2d Chron. ii. 3, 4, 7, 8. and in other places.

brates by the name of Dido, was succeeded by his son Pigmalion, who kill'd Sichæus, his sister's husband, - to possess himself of the crown. Elulæus, a descendant of Pigmalion, defeated the fleet of Salmaffor, in the port of Tyre. Ethbaal II. had vanity enough to fancy himself as wise as Daniel, and likewise pretended to know the most secret things; but yet this boaster had not wisdom enough to secure his kingdom against Nebuchadnezzar, who took the city of Tyre after thirteen years siege, and made it subject to him. Baal was son and successor to Ethbaal, but paid tribute to the Babylonians; and the Syrians, from this time, were govern'd by viceroys, sent from Babylon. When Alexander had conquer'd Persia, he took the city of Tyre, as has been mention'd before; and, after this, Phœnicia was accounted as a part of Syria.

Now I come to the ancient kingdom of Syria, properly so called, or Damascus. Till the time of David, the kings of Damascus are supposed to have been tributary to some neighbouring power. The first exploit mention'd in scripture concerning them, is that of their coming to the assistance of Hadarezer, when he was defeated by king David *; in which

* "And when the Syrians of Damascus came to help Hadarezer, king of Zobah, David slew of the Syrians two and twenty thousand men. Then David put garrisons in Syria-Damascus; and the Syrians became David's servants, and brought gifts. Thus the Lord preserved David whithersoever he went". 1st Chron. xviii. 5, 6.

which action they were so reduced, as to suffer David to put garrisons into the principle cities of Damascus, to send him presents, and do him homage. Henceforwards the kings of Syria are no more mention'd in scripture, but those of Damascus; who, in process of time, conquered all the petty kingdoms around them. I shall pass over some succeeding reigns, and speak next of Benhadad, the son of Tabrimon, who was an auxiliary to Aſa, king of Judah, and assisted him in his wars with Baasha, king of Israel *: Benhadad, son and successor of the former, also invaded Israel twice; but was both times defeated. After the death of Benhadad II. Hazael, a captain in his army, was anointed king of Syria, by the prophet Elisha, who was altogether as troublesome to the kings of Israel, as his predecessors. He likewise made an attempt to conquer Judah in the time of Joas; but, being brib'd with the treasures of the temple, he caused his troops to be withdrawn.

Benhadad

* “ And Baasha, king of Israel, went up against Judah, and built Ramah, that he might not suffer any to come in or go out to Aſa, king of Judah. Then Aſa took all the silver and the gold, that were left in the treasures of the house of the Lord, and the treasures of the king's house, and deliver'd them into the hands of his servants: and king Aſa sent them to Benhadad, the son of Tabrimon, king of Syria, that dwelt at Damascus, saying, There is a league between thee and me, and between thy father and my father; I have sent unto thee a present of gold, come and break thy league with Baasha, king of Israel. So Benhadad hearken'd unto king Aſa, and sent the captains of the hosts against the cities of Israel”. 1st Kings xv.

17, &c.

Benhadad III. son of Hazael, was afterwards defeated in three pitch'd battles, by Joas, king of Israel. In the three succeeding reigns I find nothing remarkable, except that Jeroboam, one of these, subdued Chamoth and Damascus. Benhadad VI. had a son called Resim, who entered into an alliance with Pekah, king of Israel, against Ahaz, king of Judah, and obliged him to call in Tiglath-Pileser, king of Assyria, to his assistance; in which war Resim was taken prisoner and beheaded, and the city of Damascus taken; from which time the kingdom of Syria was united to the Assyrian empire, and the Syrians continued under the subjection of the Assyrian and Babylonian monarchies as long as they lasted. When they were subverted by the Medes and Persians, Syria became a part of their state, and remained so till the memorable battle was fought between Alexander and Darius; in which the Macedonian proving victorious, he took possession of Syria and Phœnicia. After the death of Alexander, the government of this country lay in suspense between Antigonus, chief lord of Asia, and Ptolemy, king of Egypt; the former of whom being defeated and kill'd by Seleucus, this prince and his successors became lords of all Asia; but, as Syria was made the place of their residence, they were generally called kings of Syria. This country continu'd in the family of the Seleucidæ two hundred and sixty-five

five years, when it was conquer'd by the Romans, and reduced into the form of a Roman province; where they constantly kept four legions in pay, and other auxiliaries, for the defence thereof: but notwithstanding the Constantinopolitan emperors govern'd this country for many years, and increased, rather than diminish'd its strength; yet, when the fatal time came, it was subdued by the Saracens, under the conduct of Omar, their sovereign. It continu'd under their dominion till such time as Tangrolipix, the Turk, having subdued Persia, and all the provinces on this side the river Euphrates, went over into Syria, and conquer'd the greatest part of it. Some time after Haalon, the Tartar, put an end to the Turkish government of this kingdom; but it did not last long under the Tartarian yoke, before the Mamalukes of Egypt recover'd it from them. Tamerlane the great once more regain'd it; and, with a vast army, besieged and took Damascus, and put numbers of people to the sword. The Mamalukes recover'd it again, by degrees, and repair'd Damascus, and kept possession of it one hundred and sixteen years; when Selymus, the Turkish emperor, defeated Camson Gaurus, near Aleppo; since which time, the government has remain'd with the Turks to this day.

The air of Syria is very temperate and healthful; the soil fertile, deep and level, producing dates, lemons, oranges, figs, grapes, corn,

corn, medicinal herbs, silk, and other valuable commodities. The soil and climate of Palestine, as we are inform'd in scripture, were incomparably pleasant and fruitful; but, at this day, the country is so badly cultivated, that there remains none of this former plenty, excepting a few pomegranates, oranges, palm-trees, and some vines. The island of Cyprus also formerly was a very rich and thriving country, replete with oil, wine, sugar, corn, honey, cotton, wool, salt, metals, and some silk; with abundance of fish, flesh, and fowl. Here is likewise several sorts of earth fit for painters use; particularly, black, yellow and red; and many more useful commodities. The air of the island is hot and dry, and not very healthful; but the greatest inconvenience the natives labour under, is the vast number of locusts with which they are infested in the hot season; and were they not driven into the sea by the north winds, which blow about that time, would certainly devour all the produce of the earth.

Troy was also an ancient kingdom, of which Dardanus is said to be the first king. His successors were Erichtonius, Tros, Ilus, Laomedon, and Priamus; in whose reign Troy was taken, and utterly destroy'd by the Grecians, after a war which continu'd for ten years. In process of time, Alexander the great made himself master of this territory; which, after his decease, became subject to
Lyfimachus,

Lyfimachus, king of Thrace. When the Roman empire grew extensive, and came to be distributed, it made part of the province of Hellefpontus; but, sharing the fate of Constantinople, at the time the Latines took that city, it became subject to the Greek emperors, and was afterwards conquer'd by the Turks. Croesus, the last king of Lydia, was totally defeated by Cyrus, king of Persia; and Lydia, by that means, became a Persian province. When the Macedonian empire was divided, it fell to the share of Seleucus, king of Syria; at the fall of the Greek empire, it was made subject to the Turks, who are now in possession of it. Aristonius having attempted to regain the kingdom of Pergamos from the Romans, was by them conquer'd, and this country also made a province subject to that empire. It continu'd so till the removal of the imperial seat to Constantinople, after which it belong'd to the emperors of the east; and, in length of time, was conquer'd by the Turks. Pontus was formerly a particular kingdom, govern'd by its own princes, whose succession is very uncertain, till the time of Mithridates, who renewing a war with the Romans, had great success at first; but, at length, was several times defeated by Lucullus, and afterwards totally routed by Pompey, and his kingdom reduced into a Roman province. Bithynia likewise had its own kings, and Nicomedes IV.

was the last king thereof, who was driven out of his kingdom by Mithridates, and restor'd to it again by the Romans. This prince was a great favourite with Julius Cæsar, and dying without issue, above twenty-five years before Christ, he bequeath'd his dominions to the Romans; which, at length, were made part of the eastern empire, and then fell under the power of the Turks, who still enjoy them. Cappadocia anciently had the title of a kingdom; and Ariarathes V. king thereof, having made an alliance with Antiochus, king of Syria, to assist him against the Romans, they were defeated, and Ariarathes oblig'd to make his peace with Rome. Ariobarzanes, being afterwards chosen king of Cappadocia, was attack'd by Tigranes, king of Armenia, and Mithridates, king of Pontus; but, not being able to defend himself against their joint forces, he retir'd to Rome, till Sylla defeated them, and restor'd him to the crown: being again dethron'd, he was re-establish'd by Pompey. After the death of this prince, and his brother Arathes, Archelaus obtain'd the crown, by the favour of Mark Anthony. When this kingdom had continu'd four hundred and seventy-six years, the Romans reduc'd it into a province, which was govern'd by proconsuls; then it was made part of the eastern empire, and continu'd in that state till the new empire of Trebifond was erected. In one thousand two hundred years, the

the Latines took Constantinople; and, in the division of the empire among them, the major part of it fell to the share of Baldwin, earl of Hainault and Namur, with the title of emperor. Alexis Comnenus, grandson to the great tyrant Andronicus Comnenus, fled to Trebifond, in Pontus, where he set up a new empire over Cappadocia, Galatia, and other parts of Pontus; and his posterity supported themselves in that dignity till the time of David, who was the last emperor, and conquer'd by Mahomet, sultan of the Turks, in one thousand four hundred and sixty-nine, having reigned but a very little while. This unhappy prince was himself murdered barbarously, with seven of his sons, by the conqueror, for refusing to renounce the christian religion, and to embrace the Mahometan faith. Thus ended the noble family of the Comneni, and with them the empire of Trebifond, having lasted above two hundred and sixty years.

From these parts of the Turkish empire there is a very good trade carried on at Bagdat; which city is well supply'd with all the merchandize of the East, by the way of Bassora, situate on the very point where the streams of the rivers Tygris and Euphrates are united; and whither the carravans from Aleppo and Smyrna, and the other western parts of the empire, annually repair. From the beginning of July to October the shipping arrive at Bassora. The monsoons, or trade winds, bring

bring them in, during these four months; and the town is crowded with strangers from all parts, during this season. When a European ship arrives at Scanderoon, the factors who live there instantly send advice of it to Aleppo, by a letter fasten'd to a pigeon, call'd a carrier, which was bred there, and will fly home in four or five hours, tho' it is reckon'd three days journey for a horse. There are likewise great quantities of rich goods transported from and to Persia, Arabia and Tartary, through Turkey in Asia, by caravans of camels and mules. England exports to these parts perpetuanas, stuffs, cloth, clock-work, haberdashers wares, lead, tin, and some iron; also Lisbon and French sugars, and some bullion; all which are carried in your own bottoms, for the Turks send no ships into the ocean, nor trade with any nation of a different persuasion. We import from hence raw silk and carpets.

I shall have occasion hereafter to mention the curiosities in the Holy Land, when I come to treat of the travels of our Saviour and his apostles; so shall here only give you an account of such as have no relation thereto. Four miles from Palmyra, in Syria, is a large valley of salt, thought to be the place mention'd in scripture, where David smote the Syrians *. In Scanderoon bay, on the east side,

* ad Sam. viii. 13.

is an old building, call'd Jonah's pillar; built, as is said, in the very place where the whale vomitted him up. The noted mountain of Sinai is in Arabia Petrea, which is there call'd the mountain of Moses; at the foot of which is a pleasant convent, from whence there was formerly a way up to the top, consisting of fourteen hundred steps, cut out of the solid rock, at the expence of the pious Helena, mother of Constantine the great, the marks of which are still visible. At Ephesus are now to be seen a large heap of stately ruins, which are generally thought to be the remains of the once magnificent temple of Diana, the great goddess of the Ephesians. The sepulchre of the prophet Ezekiel lies about thirty miles from Bagdat, and is annually visited by the jews, with extraordinary marks of devotion.

Having now furnish'd you with a large field of incidents, worthy your farther contemplation, I will here, for the present, take my leave: being, my dear, with great affection,

Your ever loving brother, &c.

L E T T E R

LETTER XXI.

*Of the origin of the Turks.**Dear sister,*

AT length I am come to treat of the origin and history of the Turks, who are the present possessors of all these fine countries I have been describing. Historians say, the Turks came originally from Scythia, which they will have to be about the year of Christ seven hundred and fifty-five: but all that with any certainty can be said of them, is, that as soon as they had plunder'd Georgia, and grew very formidable to the neighbouring powers in Turcomania, they invaded Persia in the year one thousand, and continu'd sovereigns of it two hundred and sixty years, when vast numbers more of Tartars, or Scythians, made an incursion into Persia, and reduc'd the Turks to a very low state, possessing themselves of Assyria, and most part of the Lesser Asia. At this very instant, I find there were two powerful Turkish families in Persia; namely, the Selzuccian, of which Tangrolipix before-mention'd was descended; and the Ogyzian. The former of these was entirely suppress'd by the Tartars; but Ottoman, who was of the race of the last, restor'd his family, and the Turkish nation to their former grandeur. From this prince the Turkish empire obtain'd the name
of

of Ottoman, and from whom the present grand signior derives his pedigree.

But more particularly to mention some of the principal events: Tamerlane kept his court at Samarchand, to which place Bajazet, by his cruelty, had oblig'd many of his subjects to retire; on which account, a war broke out between Bajazet and the Tartars. Tamerlane march'd with all his forces * against him, and laid siege to Sivas in Cappadocia, which he soon took by storm; and not only put the whole garrison to the sword, but even kill'd Orthobules, governor thereof, and the son of Bajazet.

Soon after this, as Bajazet was marching against the enemy, he heard a shepherd playing merrily upon his pipe, as he was keeping his flock; and said, with a deep sigh, "Oh, happy shepherd! thou hast neither Orthobules or Sivas to lose". However, as Tamerlane advanc'd, the other cities, in his way, surrender'd to him, and he behav'd kindly to the christians; and, after he had slain a hundred thousand men in Armenia, he attack'd Bajazet near Angouri, whose army consisted of three hundred thousand horse, and two hundred thousand foot; and a bloody battle ensued between these two mighty monarchs, near mount Stella, in which Tamerlane kill'd two hundred thousand of his enemies, and gain'd

* Tamerlane's army consisted of four hundred thousand horse, and six hundred thousand foot.

gain'd a complete victory. Bajazet fought with great bravery, but being overpower'd by numbers, his men were oblig'd to give way; and he himself, in endeavouring to make his escape, unfortunately fell into the hands of Tamerlane's general, who profess'd christianity. Bajazet, supposing it was Tamerlane himself, surrender'd to him. His son Alusa, and many other commanders, were also made prisoners at the same time. When Bajazet was brought before Tamerlane, and seem'd to retain his haughty temper, without the least sign of submission, the victorious Tamerlane hinted to him, that his life was now put into his hands, which he could take away at pleasure. To which the royal captive answer'd, "You may do it then, for that will be my greatest happiness". Then Tamerlane asking, "What he would have done to him, had it been his misfortune to fall into his hands, as it was now his own". "I would, said Bajazet, have inclos'd thee in an iron cage, and so in triumph have carried thee in this condition through all Asia". "Even so," said Tamerlane, shalt thou be serv'd". Then turning about to his retinue, "Behold, says he, a proud, cruel man: he deserves to be chastis'd accordingly, and made an example to all the world, of the just displeasure of God against him." Hereupon he was set upon an old mule, and expos'd to the view and contempt of his troops: but these misfortunes

tunes not in the least abating his insolence, Tamerlane deliver'd him up to be punish'd as he deserv'd *. When Tamerlane was return'd home, great dissensions arose between the sons of Bajazet concerning the succession: and about the year one thousand four hundred and eighty-seven, when these divisions were at an end, Bajazet II. sent a powerful army to invade Syria, then subject to the sultan of Egypt, but had no success in this expedition: nevertheless he was not dishearten'd at the disappointment, but continu'd to make great preparations, both by sea and land, for a second attempt, and march'd accordingly against the Egyptians; who, being arriv'd in Cilicia, notwithstanding they knew themselves much inferior in number to the Turks, gave them battle, which was fought with great bravery and conduct, on both sides, for a whole day. When night came on, the Egyptians perceiv'd that all their provisions, carriages, and other necessaries were lost; and, made desperate hereby, they attack'd them again the next morning, with greater resolution and fury; but, being oppos'd by the janizaries with the same obstinacy, both armies were oblig'd to retire again the second night; when the Turkish bashaws finding two thirds of their army (which

Numb. VI.

T

consisted

* Historians are not agreed about the manner of Bajazet's death: some assert, that he beat his brains out against the bars of the iron cage; while others insist, that he sharpen'd a fish bone with his teeth, which had been thrown at him by a slave, and running it into his throat, kill'd himself.

consisted of one hundred thousand men) missing, they fled before morning, and left great quantities of provision behind them. At the same time the Egyptians, having also lost half their army, retir'd to mount Taurus, crown'd with victory, tho' at first they knew nothing of it. After this bloody battle, peace was concluded between the two powers. I come down next to Morat, who made peace with the Persians, but soon after broke it. He led his army in person into the east; and, having penetrated into Armenia, upon a review, found it to consist of three hundred thousand men. He first took Revan; then entering into Persia, wasted the whole country in a most miserable manner, meeting with little opposition: at length, being distress'd for want of provision, he was oblig'd to march back into the country of Tauris, which he had before plunder'd, so that a great famine and mortality rag'd in the camp; which irritated him to such a degree, that he gave up the city of Tauris to be plunder'd by the soldiers, and return'd home. Morat had not been long here, before he receiv'd intelligence that the Persians had retaken Revan: hereupon the grand vizier was order'd to lay siege to Bagdat; but his soldiers mutiny'd, and would not be prevail'd upon to march farther than Erzerum. At this juncture negotiations of peace were on foot between Morat and the Persians; notwithstanding which, the sultan was determin'd

determin'd on a second expedition, and resolv'd to lay siege to Babylon, which he invested soon after with a numerous army. This city had thirty thousand men in garrison at that time, and Morat fir'd the first gun with his own hand against it; behaving, during the whole siege, both like a general and common soldier. On christmas-day the general assault was made; and he made himself master of the town, after a stout resistance, then order'd slaughter to cease, and the lives of the inhabitants to be spar'd: but the grand vizier intimating to him the dangerous consequence that, in all probability, would ensue from such clemency, considering the numerous enemy they had to deal with, the sultan chang'd his mind, and order'd the garrison and the greater part of the inhabitants to be murder'd in cold blood; and entering into the city, over the warm bodies of the slain, order'd them to lie unburied, that a certain Persian embassador, whom he every hour expected, might view the dreadful slaughter, and be terrified at so dismal a spectacle. This enterprize, however, cost Morat two thirds of his army. He therefore made peace with the Persians, return'd home, and died in the year of Christ one thousand six hundred and forty.

I come down now to sultan Mustapha, who concluded a peace with all the christian powers that had been at war with him for many years: he also liv'd at amity with all the princes of Persia,

Persia, but was himself depos'd in one thousand seven hundred and three, when he had not the least suspicion of such an innovation. Two hundred and fifty soldiers only, who belong'd to the artillery in Constantinople, began an insurrection, on account of their pay, and march'd with their colours flying to Etmeitan, the place where the janizaries used to rendezvous, being follow'd by a rabble, to the number of five thousand. These rioters immediately dispatch'd thirty messengers to Adrianople, where the grand signior was, inviting him to Constantinople; and desiring, at the same time, that he would turn out some officers they had a disliking to. Finding their numbers increase, they had not patience to stay for the return of their deputies, but determin'd to march to Adrianople, and neither to separate or quit their arms, till the heads of the musti and grand vizier were deliver'd to them; the latter of whom was coming to meet them, and to give them battle. When he drew near, he commanded his janizaries to throw up entrenchments, which they set about without grumbling. In the interim the grand vizier retiring to his tent, there to assist in a council of war, the janizaries began to enquire of each other, against whom they were entrenching themselves? was it not against their fellow-citizens and brethren? hereupon they instantly threw down their pickaxes and spades, took up their arms, ran to the grand vizier's tent,

tent, and fir'd into it; but he, with some of the chief officers, found means to escape. The grand signior, who was himself coming to the camp, being inform'd what had happen'd, return'd in haste to Adrianople, divested himself of his imperial dignity, and resign'd the throne to his brother Achmet. A few days after the two armies join'd, and confirm'd the succession with demonstrations of joy; but could not be rightly pleas'd, till many eminent persons were put to death or banish'd.

From the purport of the foregoing letter you may find two things, my dear Charlotte, which may cause in you some private reflections: the first is, they who covet to usurp dominion over others, think empire cannot be bought too dear, though it cost the blood of millions. The second, that the success of innovation depends, in a great measure, upon raising jealousies, and kindling dislikes in the minds of the people: from which wicked artifices that heaven may for ever preserve my native country, are the sincere wishes and hearty prayers of

Your most affectionate brother, &c.

LETTER

LETTER XXII.

Of Turkey in Europe: its situation, climate and government; with an account of the seraglio at Constantinople.

Dear sister,

IN order to give you a regular history of the Turkish empire, I am oblig'd to leave Damascus and Asia, for some time, and make a trip into Europe, to take a survey of the remaining part of these vast dominions.

Turkey in Europe is bounded by Germany, Poland, the Euxine, Archipelago, and the gulph of Venice. It comprehends the Roman diocesses of Macedonia, or Greece, most of Illyricum, Dacia, Thrace, and a small part of old Sarmatia, formerly belonging to the Macedonian empire, afterwards to the Romans; then over-run by the Slaves, Huns, Goths, and Bulgarians; and, at last, conquer'd by the Turks.

This part of Europe, now subject to the Turks, extends from thirty-five to forty-nine degrees north latitude; and from fourteen to thirty-one degrees east longitude, and contains the following provinces and islands. 1. Romania, in which Constantinople is situated; and Sestos, famous for the bridge of boats Xerxes laid over the Hellespont there. 2. Bulgaria; this province is generally mountainous,

nous, and pretty much infested with robbers; but the vallies are fruitful, and plenty of sheep and oxen are fed in them. 3. Bessarabia, the ancient seat of the Bessi, in the days of Ptolemy; who, being driven thence by the Bulgarians, seated themselves, as is said, in Bosnia. 4. Moldavia, which pays tribute to the Turks, but is govern'd by its own prince. 5. Malachia, whose government is like the former. 6. Servia; the tribali formerly of this province gain'd the honour of defeating Philip of Macedon, as he came back from an expedition into Sarmatia. 7. Croatia, a country fertile enough, though cold and hilly. 8. Bosnia, where are some mines of gold and silver; the air of this province is sharp, but it produces corn. 9. Dalmatia; which the Sclavomians made part of their kingdom, at the decline of the eastern empire. 10. Budziack Tartary. 11. Little Tartary. 12. Crim Tartary, tributary to the Turks, and the most populous province in Europe. 13. Ragusa, a republic, tributary also to the Turks. 14. Macedonia, famous for its mines of gold and silver. 15. Albania, which produces good wine, cotton, flax and salt, which they dig out of the mountains. 16. Epirus. 17. Thessaly; this province is bless'd with a healthful air, and a fertile soil, which produces delicious fruit. 18. Achaia, containing the better part of Greece. 19. Morea, which produces corn,
wine,

wine, and oil in abundance, also delicate fruits. The inhabitants are ingenious and brave, like their ancestors, who maintain'd a war against the Athenians, for twenty-seven years; of which those two excellent historians, Xenophon and Thucydides, have treated. The islands are; 1. Candia, whose soil is fruitful, affording great plenty of corn, wine, oil, and excellent fruit. 2. Lemnos. 3. Negropont, anciently call'd Eubæa; and other isles of less importance.

The air of Romania is exceeding healthful, and the soil rich, affording abundance of corn and fruits. They have likewise mountains producing mines of gold, silver, lead, and alum. In the northmost part of Turkey in Europe, the longest day is sixteen hours; in the most southern parts, fourteen and a quarter; so that this country lies in the fifth, sixth, seventh, and eighth northern climates.

The grand signior is unrestrain'd by laws, or compacts, and his power is absolute. He claims the whole country, as well as the people, as his own property; and their lives, as well as fortunes, are at his disposal: nay, if any viceroy, or bassa, is even suspected of disloyalty, or impeach'd of misconduct, no farther conviction is needful; the sovereign will promote his downfall for his own interest, as all his fortune devolves to the crown. For this reason he is rarely acquainted with the nature of his crimes, and as seldom with the
names

names of those who accuse him; but, without allowing him the least opportunity to vindicate himself, a capigi is sent to him, with the emperor's order immediately to take off his head. What is still more astonishing, the unhappy bassa receives this fatal decree with the greatest respect and submission. He first claps it on his head, then reads it, and afterwards says, "The will of God and the emperor be done:" intimating thereby, his entire resignation to providence and the will of his prince. This done, the capigi opens his own bosom, out of which the bassa takes a silken cord, puts it round his neck, and then repeats a short prayer. After this is ended, the capigi's servants throw him down upon the floor, pull the cord strait, instantly dispatch him, and then take off his head, to shew it to the sultan.

The punishments inflicted for other crimes are these; namely, a murderer is beheaded; a thief strangled; an apostate burnt alive; a traitor is dragg'd at the horse-tail, and afterwards impal'd; whoever hurts or wounds another, must receive the same punishment as he inflicted, according to the jewish law of retaliation, an eye for an eye, a tooth for a tooth, a limb for a limb, &c. the perjurd person is set upon an ass, with his face to the tail, which he holds in his hand, in which posture he is led through the city, and afterwards burnt in the cheek. To be brief, their laws

seem founded upon equity, if they were well executed : but certain it is, there is no country where justice is more venal, and corruption more predominant ; and notwithstanding bribery is so often practis'd, the crime is no where more severely punish'd, whenever the sultan proves active, and enquires into the conduct of his subordinates. If a judge is prov'd guilty of extortion, he is pounded in a mortar : and it seems highly probable, that this exemplary severity against petty frauds awes the populace, and is the principal cause why fewer robberies are committed in Turkey than with you.

They have an odd notion in policy among them, which induces them to imagine, that nothing can contribute more to the tranquility of the empire, than not to suffer the least appearance of nobility or great families among them. For this cause they will allow of no succession to offices or estates. All their governors and bassas come out of the seraglio, entirely strangers to their blood or family, and destitute of friends or dependents to assist them, should they ever aim at grandeur.

Having mention'd the seraglio, I presume a short account of it will not be unacceptable. The grand signior's seraglio at Constantinople is rather like a heap of palaces adjoining to each other, than a single fabric. The inhabitants of this building must certainly be very numerous, since I am credibly inform'd that there

there are annually spent herein no less than thirty thousand oxen, twenty thousand calves, sixty thousand sheep, sixteen thousand lambs, ten thousand kids, a hundred thousand turkeys and geese, a hundred thousand pigeons, and two hundred thousand fowls and chickens, besides wild fowl and fish; among the last of which they spend, at the least computation, one hundred and thirty thousand turbutts.

The young lads who are design'd for employments under the government are educated here, and are generally the sons of christian parents, either taken in war, or sent as presents to the emperor from the viceroys of Georgia, Circassia, or other distant parts of the Turkish dominions; for which purpose they chuse the handsomest, best shap'd, and most lively children they can meet with. They are instructed in the principles of the Mahometan religion; learn'd to speak and write the Turkish, Arabic and Persian languages; to shoot arrows on horseback in all postures, either forwards, backwards, or sideways, in full career. When they become proficient, and arrive to a proper age, they are preferr'd, as vacancies offer; but very seldom before forty years old, when the heat of youth is allay'd, and the judgment mature.

Another part of the grand signior's court consists of dwarfs, and mutes, born deaf, and therefore on course dumb. These latter are about forty in number, who instruct the pages
how

how to talk by signs, and to converse without the use of words. Nine or ten of these mutes are always in waiting upon the emperor; who, with these, and the dwarfs, which are a kind of buffoons, frequently diverts himself.

The ladies likewise of the seraglio consist of beautiful virgins, for the most part born of christian parents, either taken captive, or sold into Turkey. On their first admittance, they are put under the care of an old governante; taught music, dancing, and other accomplishments, and supply'd with jewels and fine cloaths, to make them as agreeable as possible. They sometimes are order'd by the monarch to play and dance before him; and, when he fixes his affections upon any one of them, she is conducted to his apartment with music and singing. As this is look'd upon as no small Conquest, she is distinguish'd among the circle of beauties for her superior charms. The grand signior never contracts marriage with any lady, nor are any of his concubines the daughters of Mahometan subjects. These ladies are never permitted to go abroad, but at such times as the grand signior goes from place to place; and even then they are shut up in boats, clos'd on all sides with lattices, and under a guard of black eunuchs. When they are oblig'd to travel by land, they are conceal'd in close chariots, and signals are made at proper distances for all persons to keep out of the road they go. 'Tis reported there are
ten

ten thousand gardeners employ'd in the gardens belonging to the seraglio.

The principal officers of state make up another part of the court; at the head of whom is the grand vizier, and to whom the emperor, in a great measure, devolves his authority, since the administration of affairs is entirely in his hands. But this great statesman is much securer in time of war, than peace; more especially if his arms are crown'd with success, because if the janizaries lie unemploy'd for any considerable time, they are always observ'd to mutiny; and are rarely appeas'd, but with the heads of those whom they look upon to be their enemies. Besides, the sultan makes no scruple to deliver up any of his favourites, or any minister, rather than run the least hazard on their account.

I shall here leave you to contemplate your own happy situation, under a government of a much more amiable nature; where every subject sits in safety under his own vine and figtree; where his person and property are secured by wholesome laws; his rights and privileges supported by his own representatives; and whose monarch is the nursing father of his people.

I am,

Dear sister,

Your truly loving brother, &c.

L E T T E R

L E T T E R XXIII.

*Of the grand signior's revenues and forces;
with an account of the trade of European
Turkey, both domestic and foreign.*

Dear sister,

I shall now proceed to entertain you with some farther particulars, and here enquire into the nature of the grand signior's revenues; one branch of which arises from custom, the rents of the demesne lands, and a kind of pole-tax, which is paid by every subject in this vast empire, who is not of the Mahometan religion. Another branch of them arises from the tributes annually paid by Crim-Tartary, the provinces of Moldavia, of Walachia, and the republic of Ragusa, with part of Mingrelia: to this may be added, half a million, being one third of the money annually rais'd in Egypt, for no more of it is sent to the royal treasury in Constantinople; the two thirds remaining, being expended in paying the forces kept on foot in that ancient kingdom. But all the fore-mention'd revenues are very inconsiderable, if we compare them with the immense sums which the sultan continually extorts from the viceroys, governors of provinces, and the great officers of state; to which exactions they give the name of presents. Besides all this, he is heir
to

to all his officers and mistresses; who, having plundered whole kingdoms and provinces to amass wealth, are oblig'd to leave all to their sovereign, when they leave this world. Nay, when he is at war with the christian powers, or whenever the exigencies of state require it, he ransacks the great mosques, or churches, which abound in riches, and produce another noble supply. Nor is it thought the least crime to make use of this sacred treasure, to support and defend their profess'd religion. Another very considerable part of this monarch's revenues arises from the lands of the Zaims and Timariots, which alone are sufficient to maintain and pay a hundred thousand effective men. But it would be impracticable for me to give you an exact calculation of the vast sums which are annually brought into the sultan's treasury, because he is an arbitrary monarch, and can, and does, in cases of emergency, command the property and purse of any of his subjects: and when his treasure is, at any time, reduc'd to a low ebb, he commonly borrows of some great officers, who are reputed to be very rich, and without any thoughts of repaying; to which the proprietors acquiesce without grumbling, or the least hesitation: for should they refuse, 'tis ten to one but he would instantly demand the whole, and their heads into the bargain. Such are the effects of despotic power!

In

In the next place let us take a view of this mighty emperor's forces. The Turkish militia is of two kinds, one part of which is maintain'd by the produce issuing from certain lands, appropriated to that purpose; and the other receive their pay from the royal treasury. The landed militia consists of a body of two hundred sixty-eight thousand four hundred and fifty-one troopers, all effective men. Besides these, they have a large body of auxiliary forces, kept in pay by the tributary provinces and countries belonging to the empire; namely, the Tartars, Walachians, Moldavians, &c. which troops are commanded by their own respective princes. The kan of the Crim Tartars is obliged to bring one hundred thousand men, and to attend in person, whenever the grand signior goes into the field. The other tributary provinces furnish about seven thousand each. In every war there are a vast number of volunteers, besides the forces mention'd above, who all maintain themselves, in hopes of succeeding the Zaims and Timariots, of whom their landed militia is compos'd. These volunteers have not only the prospect of an estate, if they survive, but are also taught to believe, if they are kill'd in a war against the christians, they shall be immediately receiv'd into paradise. The forces, which receive their pay from the treasury, are called the spahis and janizaries; the former are a body of twelve thousand, and the janizaries

janizaries amount to twenty-five thousand, who are look'd upon as the best soldiers in the Turkish army, and upon whom the success of an engagement chiefly depends, and these are quarter'd in and about Constantinople. They are often mutinous, and sometimes their fury has arose to such a height, as to depose the sultan. Besides the janizaries of Constantinople, every province in the Turkish dominions is full of foot soldiers, who are call'd by that name, though these are not enrolled like the former. They have also another kind of infantry, who perform the business of pioneers; and are, in war, employ'd in blunting the swords of the enemy, or in filling up a ditch, at an attack: they always march before the main army, to harass and plunder the enemy's country; and such of them as behave well, generally succeed the janizaries who are slain in battle, or die a natural death. But of late years, the privileges which were formerly granted to this body of janizaries at Constantinople, are in a manner utterly destroy'd and taken away; for they have been expos'd upon every trifling service, the flower of them has been cut off, and soldiers introduc'd in their stead of quite a different sort, on account of their tumultuous proceedings, whereby they have occasion'd the destruction of many able ministers, and even emperors themselves: for this cause, the Turkish court have taken all opportunities of diminishing

Numb. VII. X

minishing their power. The former janizaries, indeed, all held together as one man; which made it very dangerous for their superiors to call them to an account for any misdemeanour whatsoever: but then, the modern janizaries are now no longer the defence and glory of the Ottoman empire, nor can they be depended upon in a battle against the christians. Seven years exercise was hardly thought sufficient, formerly, to qualify a person for this employment; but of late, these regiments have been fill'd up with servants and idle fellows, and are become so insignificant, that the government has not any thing to fear from them.

The naval force of the Turks, if you reflect upon the large extent of that empire, is not very formidable, considering also the number of fine sea ports they are masters of. Thirty men of war compose their grand fleet, nor can they fit out more upon any emergency: they have, indeed, about one hundred gallies, and some of those which belong to Constantinople are very large, finely carved and gilded, to make a splendid appearance, but would be of little service in an engagement.

I will next take some notice of their trade, both domestic and foreign. There is a market held every day in Constantinople, for the sale of christian slaves, both male and female; in which men purchase servants, or concubines,

bines, as they do cattle with you in Smithfield. The men slaves are expos'd to sale in the middle of a square; and the women in little rooms adjoining, whither chapmen resort to ask price of, and examine them. Those who have good features, or other accomplishments, and seem likely to captivate persons of rank, are purchas'd by the merchants, who carefully bring them up in their own houses. Here they are taught to sing and dance, and all other qualifications which may make them desirable. Several Turkey vessels daily sail through the Bosphorus, whose principal cargo consists of poor christian captives, of both sexes, who are to furnish this market. I am inform'd, that on a moderate computation, there are no less than twenty thousand christian slaves annually imported by way of the black sea from Tartary, which must make a considerable addition to the grand signior's subjects. This mighty monarch's dominions are extremely well situated, being in the centre of the commerce of all nations: for an instance of this, I will here observe, that by the gulph of Persia and the red sea, they have a better opportunity to export the manufactures and produce of their western dominions, and to import the most valuable merchandizes of India and China, than any other nation in the universe. Nay farther, had the sultan but a fleet as considerable as might be expected, from a monarch

narch whose empire abounds with all manner of timber and naval stores, sufficient to furnish out large ships, and who has such a vast number of hands, whose lives and fortunes are entirely at his disposal, nothing could hinder him from ingrossing all the Mediterranean trade. But, besides the commerce which is carried on by sea in Turkey, vast quantities of rich goods are daily transported to and from Persia, Arabia and Tartary, by caravans of mules and camels; all which trade, is manag'd by the Jews and Armenian christians. England sends to Turkey, cloths, stuffs, haberdashers wares, perpertuanas, clock-work, lead, tin and iron; as well as French and Lisbon sugars, purchas'd by our merchants for that purpose, and some silver from Cadiz; all which are exported in your own bottoms: for, as was before observ'd, the Turks send no ships to any nation of a different religion. We bring from thence raw silk, which comes to them from Persia, carpets, goat's-hair, cotton mohair, dimitties, burdets, shagrin-skins, cordovants, yellow, red, and blue; coffee, the product of Arabia; rhubarb, the product of eastern Tartary; turpentine, storax, opium, emery stones, terra sigillata, and many sorts of gums: also nuts, almonds, dates, wine, oil, figs, raisins, mother of pearl, vilinia for dying, alum, Roman vitriol, saffron, &c. But, lest I should be thought to exceed the bounds of a common letter, I shall
here

from a Gentleman to his Sister. 137

here conclude ; and, during life, remain,

Dear sister,

Your most affectionate brother, &c.

LETTER XXIV.

*Of the religion of the European Turks ;
with a brief account of the life and ac-
tions of their great prophet Mahomet.*

Dear sister,

THE establish'd religion of Turkey in Europe, is that of the Mahometan ; so nam'd, from Mahomet, the first founder of it. He was born in or about the year of Christ five hundred and seventy-one, at Mecca, a city in Arabia, where he was educated, and continu'd till he arriv'd to the age of twenty-five, and traded as a factor to his uncle, who was a considerable merchant. About this time he had an invitation into the service of a rich widow, under whom he traded for the space of six years, to Damascus, Aleppo, and other places. At length he gain'd the affections of his mistress, and was married to her, by which match he became one of the most wealthy merchants in Mecca ; and extending his commerce into Egypt, Syria, and Palestine,

time, cultivated an acquaintance with both the christians and jews, and taking particular notice of the great animosities and divisions among the several sects of christians in the east at that juncture, he conceiv'd it would be no matter of difficulty to set up a new doctrine; or rather, to revive the primitive way of worship, as it was practis'd by the patriarchs. In order to carry on this project the better, he did not propose to abolish any religion absolutely, but to make a collection from the tenets of the jews, christians and pagans, of such materials, as were, in his opinion, most suitable to his design, and to expunge all the rest. He did not go about to deny the mission of Moses, or our blessed Saviour, or to dispute the authority of the old and new testament in general, but only charg'd both the jews and christians with corrupting them by false interpretations, and wresting the sacred writings to support their several and respective principles; at the same time declaring himself a prophet sent from God, to amend their errors, and purge out the innovations which were crept into them. In the eighth year of Mahomet's pretended embassy from the Almighty, his proselytes were encreas'd to such a degree, as the government of Mecca thought proper to put a stop to them; and, on this occasion, issued out an order, prohibiting all people from joining him, and from holding any correspondence with him. A scheme was likewise

likewise actually laid to surprize, and take him off; but Mahomet having timely notice of this design, fled with some of his chief followers, and notwithstanding several parties were order'd to intercept him, arriv'd safe at Medina, to which place he had been before invited, and was receiv'd there with loud acclamations. When he had, by his artful address, made himself master of the city of Medina, and got a considerable body of forces under his command, he began to throw off the disguise; and, instead of going about to convince the people of the truth of his doctrine, and of his divine mission, by farther arguments, he made it a capital crime for any person to call them in question; and spar'd none that refus'd to embrace it, but such only as submitted to pay him an annual tribute for being indulg'd in their infidelity. His first exploits bore the resemblance of so many robberies, rather than warlike expeditions; for he then only attack'd the caravans of merchants, who were trading between Syria and Mecca, and was sometimes defeated, even in these rencounters; though at other times indeed he carried off considerable plunder, by taking them at disadvantage, and unawares. However, by pursuing this method, he at length had mightily enrich'd his military disciples; which being observ'd by the thievish Arabs, great numbers of them enter'd into his party, in hopes of making glorious plunder

under

under the sanction of their pious leader, who made the most notorious robberies and insults meritorious, by calling them fighting for the cause of God. In the year of Christ six hundred and twenty-four Mahomet enter'd into a war with some tribes of jewish Arabs; and, gaining the advantage, took many of them prisoners, and sold them into slavery, distributing their estates and effects among his followers; but, soon after, was himself defeated, and reduc'd to a very low condition, by Abu Sophian, general of the Meccan forces. Hereupon the people began to murmur, made this ill success an argument of his being a false prophet, and were ready to mutiny, by reason many of their friends were cut off in that battle. In order to stifle these clamours, and to rivet the remaining part of his men more firmly to his interest, he persuaded them that this defeat was owing to the sins of some belonging to his army, and it was on their account God had, for this time, permitted him to be beaten. He likewise told them, who were concern'd for the death of their friends or relations, that their fate was unavoidable; that every man's life was predestinated and determin'd by God, and could not be prolong'd beyond that period: if therefore, said he, they had continu'd in their own houses, they must certainly have died at the same time; but as they died in fighting for the cause of God, they had obtain'd a crown of martyrdom, and were

were that moment alive in paradise, and in a state of endless happiness, infinitely preferable to this life, and all the pleasures this world could afford. He found this doctrine to strengthen'd the courage and resolution of his disciples, that he never fail'd to inculcate it afterwards on every occasion. The following year his generals obtain'd a second victory over another tribe of the jewish Arabs, and put every soul to the sword; but his officers getting drunk for joy on this occasion, and being deeply engag'd in play, quarrel'd among themselves, and put all his affairs in great danger of being entirely ruin'd. To prevent the like mischief, he immediately prohibited the use of wine, and of all games of chance for the future. At this time the natives of Mecca, foreseeing that if they did not subdue Mahomet, he would infallibly, sooner or later, reduce them, enter'd into a confederacy with some jewish Arabs, assembled an army of ten thousand men, and went in pursuit of him; but he, finding himself not able to combat their numbers, thought proper to entrench, and was in a manner besieg'd in his own camp. In this bad situation Mahomet contriv'd means to corrupt some of the enemy's officers, who advis'd him to retreat; to which advice he entirely ow'd his own escape, and that of his followers. After this, having increas'd his forces considerably, he determin'd to revisit the Meccans, and a battle was

fought between him and them at Judda, which turn'd out to no great advantage on either side. Hereupon a truce was agreed on, upon these conditions; that all Mahomet's friends in Mecca should have liberty to join him; and those in his army who belong'd to that city, if they desir'd it, might return to their houses without arms. Now Mahomet return'd to Medina, where he found his authority pretty well establish'd, and caus'd his army to proclaim him king under a tree in the camp near that city, in the year six hundred and twenty-seven. But notwithstanding this high dignity, he still retain'd the office of chief priest of his religion, and transmitted down both the regal and priestly functions to his successors, for above three hundred years.

Mahomet now having an army of ten thousand men under his command, march'd again towards Mecca, under pretence that the inhabitants had broken the truce, and took that city by surprize, cutting off all those who were his most zealous opposers, whereby the remainder were contented to submit, both to his religion and government. The pagan tribes of the Arabians being greatly alarm'd at his success, and by no means brooking the alteration of religion, at this time assembled all their forces, gave him battle, and drove him, under the walls of Mecca. However, he entirely subdued them in a second attack, and oblig'd them also to embrace

brace his doctrine: nor did he stop here, for he afterwards reduced the greatest part of Arabia, and several towns in Syria, then under the dominion of the Greek emperors; and soon after died, aged sixty-three. During his pretended apostleship, he laid the foundation of the greatest revolution that ever happen'd in the world; for within the compass of eighty years, his successors extended their conquests over more kingdoms than the Romans did in eight hundred; and, notwithstanding it did not last above three hundred years in its full grandeur, several kingdoms and empires have risen out of it, some of them the most powerful in the known world; particularly, those of the grand signior, Persia, and India.

Mahomet, the better to impose upon the christians, pretended he was the comforter promised in the gospel. To prevail with the jews to accede to his party, he introduc'd the greatest part of their system into his own reformation. Thus as the religion of the jews was abolish'd at the coming of our Saviour, so the christian religion could not possibly subsist, seeing Mahomet, as they hold, is the last and most excellent of all the prophets whom God almighty design'd to send among mankind. During the twenty-three years of his mission, he declar'd that the angel Gabriel brought him a large parcel of loose papers from God; out of which, by the express
order

order of heaven, as he pretended, the book, entitled the alcoran, was compos'd; which contain'd the fundamentals of their religion, and is substituted in the room of the holy scriptures. Whoever were the compilers of this book, must doubtless have been well acquainted with the religion of both jews and christians, as is evident from the purport thereof, which is, in a great measure, apparently taken from the old and new testament. Mahomet acknowledges he wrought no miracles in order to give a sanction to his new doctrine, though his followers ascribe to him several. Their greatest doctors, indeed, do not much insist upon them; but content themselves with saying, that the alcoran was compos'd by him, and may very justly serve instead of a thousand miracles; the style of which is so eloquent, the doctrine contain'd in it so excellent, that no mortal, without supernatural assistance, could possibly have compos'd the like; and from hence they pretend to demonstrate his divine mission. The first article in the alcoran, is founded on the unity of the Godhead; the second is to prove that Mahomet is the great prophet of God. They talk exceedingly well of God, and of his divine attributes; and are very careful never to ascribe any thing to him, mean, weak, trivial, or imperfect. They allow the existence of angels, who are the ministers of God, and put his commands into execution. They believe

believe the general resurrection of the dead; that an Anti-Mahomet will arise; and that Jesus Christ, whom they acknowledge was miraculously born of a virgin, will come down from heaven to destroy him, and to restore the Mahometan religion. They allow of future rewards and punishments; and that God will cause every man to appear personally before him, to give an account of his actions in this life; which, as they say, will be weigh'd in a ballance, and all those whose good actions shall be found heavier than their bad ones, will go instantly into paradise; and, on the contrary, they whose evil actions are most ponderous, shall be doom'd to hell: and yet they strenuously assert the doctrine of fate! They admit of circumcision, which they think is essentially necessary to salvation. They fast, pray, and give alms; and in these duties, it must be acknowledg'd, they come not short of the generality of christians. Their paradise is a place replete with all sensual pleasures, which the true believers will undoubtedly partake of; but those who are condemn'd to hell, according to their prophet Mahomet, will certainly be tormented with unquenchable fire, and boiling water; nay farther, says he, "When they are burnt, and reduc'd to ashes, God almighty will again create them, that their punishment may endure for ever".

Thus,

Thus, sister, having finish'd my account of the birth, parentage, life, and most considerable exploits of Mahomet ; I remain,

Your most affectionate brother, &c.

LETTER XXV.

The characters and customs of the Turks and Tartars in Europe, with an account of their curiosities.

Dear sister,

THE Turkish men, for the generality, are very personable; their women beautiful, and of an easy, agreeable shape: nor is this at all to be wonder'd at, because they transport thither all the beauties from Georgia, Circassia, and elsewhere, which are purchas'd in their markets. I am persuad'd also, there is no person living, who has resided in these parts, but will readily allow them to be really honest, strict observers of their word, and very just in their dealings; civil to foreigners, and extraordinary charitable. They highly deserve commendation for paying due reverence to all things sacred, and for their strict attention to prayers, as well as the devotion with which they offer them up. The temperance and frugality of the Turks has often been

been set before us by travellers, for our imitation. But though the fear of punishment does, without doubt, prevent many from disordering themselves with liquor, there are others among them who will not scruple to break through this injunction, and will frequently take a glass, even to excess, privately in the night. A strange spirit of pride reigns through the whole nation, to such an extravagant degree, that they despise all people, except their own, more especially those of a different persuasion. They think themselves only virtuous, wise and valiant, and look upon all the rest of mankind as reprobates, unworthy to partake the good things of this life, or of being admitted into another. In their quarrels with each other they very rarely come to blows, nor was a duel ever fought among them: but, on the other hand, no people outdo them for bad language, and complicated curses; though, I cannot but observe, that we meet with a good deal more candour from the Turks, than from the Greek christians, who in general are given to tricking, and much inclin'd to over-reach in their dealings. If one Turk at any time seems to distrust another, or even to hint that he intends to falsify his word or promise, he immediately makes him this answer; "I hope you don't take me for a christian." Such a scandal have these unworthy professors of christianity brought upon our most holy religion, even among

among its most implacable enemies. The Tartars who pay tribute to the Sultan, are generally men of strong, robust bodies; and, I am inform'd, are very just in their dealings with each other, but make a merit of cheating strangers.

The common method of salutation among the Turks, is, a little bending of the head, and putting the right hand to the breast. When they salute a person of distinction, or one much superior to them, they stoop down, and taking up the hem of his vest, kiss it. They sit in an open hall upon a sofa, which is a bench about a foot and a half high, and about five feet broad, on which are placed carpets or cushions to loll upon. On these they spread a piece of leather when they eat, or sometimes set upon them little tables about half a foot high, to place their victuals upon. They have no beds, the floor or sofa supplies the place thereof, serving them to sleep as well as to eat upon. The men exercise themselves in shooting at a mark with bows and arrows or fire-arms on horseback, in every posture you can conceive. They are taught to throw a little staff, and attack and pursue each other with them on horseback, and sometimes receive dangerous bruises. The roads and caravaneras for the entertainment of travellers, are here kept in very good repair, by the labour, and at the expence of private persons; who deem it a meritorious act of charity,

charity, to provide necessaries for the fatigued traveller. Even those who are unable to contribute any thing towards this good work; will not scruple to give their labour gratis, and spend many days in this employment.

Their marriages in Turkey are of two sorts: one for life, if no cause of divorce happens in that time; the other is solemnized upon temporary conditions, and to continue no longer than is agreed upon by the contracting parties. Their female slaves whom they breed up, or purchase, and with whom they cohabit when they think fit, are not accounted in the number of their wives. Of the first sort of wives, the Turks are allow'd four; though they rarely take more than one, unless it be with a prospect of bettering their fortunes by double marriages. Another reason may be given for having but one of this sort; which is, that they are all equal, and therefore there would probably be perpetual contention among them, when several of them inhabited in one and the same house. The Turk usually takes one of these to be mistress of the family; and, if fancy or inclination induces him to take more females to his bed; he will buy some beautiful slaves in the market, if there be none he likes in his own family. These concubines are so far from attempting to rival their mistress, though they partake of her bed, that they pay to her the most profound respect, and serve her with

more than ordinary diligence. Every thing in the family is conducted without noise or clamour, and all business transacted by a sign, or nod, imperceptible to a stranger; but whenever it happens, that any great animosities or unsuperable contentions arise, their common and immediate remedy is a divorce. The second kind of wives, are those they contract with for a stated time; when a merchant or traveller has occasion to stay in any place, at a great distance from home, for any considerable time, in order to transact business: in this case, the terms agreed on are ratified before a magistrate; then the woman is taken to his bed without much ceremony, and sent away again with less.

When a Turk is in great danger of death, and seemingly irrecoverable, his best friends come about him, and entreat him very earnestly to submit to the will of God; against which, say they, 'tis wicked and iniquitous, either to repine or murmur. After he is dead, the friends and relations follow the corps with great solemnity; which is plac'd upon a bier, without any coffin, and thus carried to the burying place, then put into the grave, which is made in such a manner as the body may sit upright, to be examin'd by certain angels; who, they imagine, are sent to the grave, to enquire into the behaviour, faith, and actions of the dead person, as soon as they depart from him: but some near relations, and

and particularly the women, resort to the grave afterwards, at several times, to offer up their prayers for the dead, and to bring thither provisions, which are eaten up by the poor, hoping these charitable offerings will induce the Almighty to be propitious to the soul of their deceased relation or acquaintance. These, my dear, are the chief customs of the European Turks. Let me next inform you of the rarities in that part of the empire. And first,

In Achaia, a province belonging to the Turks, in Greece, there is a hideous cavern, under a hill, very famous of old for the oracles of Trophonius. At Castri, in the same province, are to be seen some inscriptions, which seem to demonstrate, that this was the ancient Delphi, so fam'd over all the world for the oracle of Apollo. The remains of that famous wall built by the Lacedæmonians from one sea to the other, for securing the peninsula from the incursions of the enemy, is to be seen on the isthmus of Corinth, in the province of Morea. The ruins of many stately heathen temples, are still to be seen in many parts of Greece, particularly that of the goddess Ceres at Eleusis, about twenty miles from Athens. But the chief curiosities in Greece, are those several monuments of antiquity at Athens: 1. The stadium, or place where the citizens used to run races, encounter wild beasts, and celebrate the

the famous games, call'd panathenea. 2. The temple of Minerva, one of the most beautiful pieces of antiquity, at this day extant in the world. 3. The front of the temple of Augustus, which still remains entire. Also those of Theseus, Hercules, Castor and Pollux, Jupiter, Olympius, &c. &c.

I have here, dear Charlotte, finish'd my account of Turkey in Europe: to which I shall only add an observation which naturally occurs to me, and is this; there are few British ladies, I am confident, oh! very few, that would chuse to be married to a Turk. I shall leave all farther remarks on this head to your future contemplation; and am,

Your most loving brother, &c.

LETTER XXVI.

The present state of Syria; with a particular description of Aleppo, Scanderoon, Antioch, Tripoli, Tyre and Sidon.

Dear sister,

I have now finish'd my account of Turkey in Europe; permit me, therefore, to conduct you back into Asia, and make some farther observations on the present state of Syria, Aleppo, &c. whose ancient state I have before described *.

Syria

* See pag. 124.

Syria is separated from Mesopotamia, or Diarbeck, by the river Euphrates, and is bounded on the north, by Turcomania and Natolia; on the south, by Arabia; and on the west, by the Levant sea. This country, at present, is divided into three governments, under the subjection of the like number of viceroys, viz. those of Aleppo, Tripoli, and Damascus. The province of Aleppo comprehends the north part of Syria, Damascus the south, and that of Tripoli the middle. Aleppo, the capital of the province of that name, stands in the middle of a spacious and delightful plain, and upon four hills, about three days journey east of Scanderoon, and four westward of the Euphrates. It does not abound, like Damascus, in ancient and beautiful monuments; but far surpasses it in bigness and trade, and consequently in wealth, which advantages have made it one of the most famous cities in the Turkish dominions. The city is built in an oval figure, something better than three miles in compass; but neither its walls or towers seem capable of making any great defence. The entrance into it is by ten gates, some of which are exceeding handsome. Under one of them is a cave, in which lamps are continually kept burning, in honour of the prophet Elijah; who, as they say, made his retreat hither for some time. The houses make no great appearance on the outside; but those belonging to people

ple of condition, and the richer sort, are beautifully adorn'd within, with paintings and gildings; and the walls, as well as floors, are commonly of marble of various colours, and the ceilings of fret work, with many inscriptions, written in gold letters. All the houses of this kind have noble halls, each of which has in it a fountain. The natives are industrious and ingenious, and will imitate any thing they see.

In this city there are twenty-six churches, or mosques, some of which have stately domes cover'd with lead. The largest and handsomest of all these was a christian church, supposed to be built by St. Helen *. Here are also many noble caravansera's, one of which you enter by two large gates, and come into a spacious court, with a piazza on each side. Under these are lodging-rooms for the foreign merchants, and warehouses for their goods; and this is the usual method in building of all their inns.

There is no river runs through Aleppo; but without the city they have a rivulet, which serves to water their gardens, &c. besides this, they have a great number of fountains, cisterns, and other receptacles of water, which are supply'd by two fine springs, at a little

* This church has a large square court belonging to it, pav'd with black and white marble; and towards the middle there is a basin, cover'd with a dome, supported by six pillars, with a cloister and piazza running all round the court, which is terraced above. Salmon.

little distance from the city. They have also abundance of public bagnios. Their gardens abound with pistachios, oranges, lemons and pomegranates; though they have neither apples, pears, cherries, or any other sort of fruit which grow in your gardens in England. But their vineyards produce plenty of grapes, and they have fallads, artichokes, pulse, and other kitchen provision, in abundance. The number of christians is very considerable here, who have their houses and churches in the suburbs, which are large and populous. There are no less than four sorts of eastern christians; namely, the Armenians, Jacobites, Greeks and Maronites *.

The great trade for all kinds of merchandize brought hither from Persia and India, makes the place very populous; and, although this trade has been said to decline, since the way to the Indies by sea has been discover'd

* The Maronites are a nation which have spread themselves throughout the mountain of Libanus, the cities of Syria, and as far as the island of Cyprus. They make open profession of the catholic religion, without the least tincture of schism, or the errors imputed to the other eastern christians; and the church of Rome considers them as a nation which has continu'd faithful to her, in the midst of infidelity and depravity. These christians are govern'd in spirituals by a patriarch, who takes the title of patriarch of Antioch, adding to his baptismal name that of Peter, from the day of his election. He has under him bishops, who have, in their respective diocesses, a good number of pastors; not to mention the monastic order, consisting of persons of both sexes, which is immediately subject to the bishops. — J. G. in his journey from Aleppo to Damascus, printed in the year one thousand seven hundred and thirty-six.

discover'd by the Europeans, who prefer it to that by the Euphrates and Tigris *, yet is this loss sufficiently recompens'd by the frequent and numerous caravans which meet here, in order to go from one place to another, and invite the merchants or factors of all trading nations to settle here †. There is very little grass in the country about Aleppo; and yet the soil produces plentiful crops of wheat and barley, and their vallies abound with capers and olive trees. About twenty-five leagues to the west of Aleppo stands Scanderoon, its port town; which, though said to be built by Alexander the great, at present consists of little houses, chiefly for the entertainment of mariners; few merchants caring to reside here, on account of its

* Because the navigation of the Euphrates is interrupted by a great number of mills built along it, and the Tigris is only navigable from Bagdat to Bassora. Journey from Aleppo, &c.

† I am surpriz'd our author has made no mention of the English factory at Aleppo, belonging to the Turkey company, who live here among the Turks with all imaginary quiet and safety; which is all they desire of the natives, who have little that is entertaining in their conversation. Their pleasures are, therefore, among themselves; and there being above forty of them, they never want agreeable company. Their way of life resembles, in some measure, the academical; they live in separate squares, shut up every night, after the manner of colleges. The day they begin constantly with public prayers, and have three set times for their business, meals, and recreations. In the winter they hunt twice a week in a delightful champain. In summer they divert themselves under tents, in bowling and other exercises; and there is not a society, out of England, that can be compared to this for all good and desirable qualities. Maundrell.

its low and unhealthy situation. In the road from Scanderoon to Aleppo is a little village call'd Belan, which is commonly the first place travellers bait at. It stands high upon a mountain; which, as we descend, we may discover the city of Antioch, nam'd by Justinian, Theopolis, or, the city of God. Here St. Peter had his see, and the faithful were first call'd christians. Here the apostles held a council, the canons whereof Pamphilus, the martyr, affirms he saw in the library of Origen: and here St. Chrysostom display'd his eloquence in preaching. Of all its grand and sumptuous buildings, nothing now remains, except the ruins of the walls, and the sanctuary of St. Peter's church; which deserves to be preserv'd, on account of its happy situation, standing in the middle of a vast plain, water'd with several brooks, which render it fertile in all seasons. The river Orontes, which contributes to its riches, still washes its half ruin'd walls*.

Numb. VIII. A a About

* In the plain of Antioch, which is about fifteen leagues long and three wide, is a causey very long, and join'd together by several bridges over the rivulets that water the plain, without which the road would scarce be passable: and this great work was finish'd, it is said, by the grand visier, in the reign of sultan Achmet, in the space of six months, for the conveniency of transporting the artillery and ammunition to the siege of Bagdat. At the end of this plain is a great stone bridge, over a considerable stream; which, with the other rivulets that run through it, form a lake to the south, which is call'd the lake of Antioch. The plain is well planted with olives. Half a Day's journey beyond it are seen nothing but the ruins of ancient monasteries, for two or three miles along the road. What is left most entire among these ruins are the free-stone cisterns. Salmon.

About four days journey south of Antioch stands Tortosa, which was once a bishop's see, and is often mention'd in the history of the Holy Land, on account of its great strength. It stands upon the sea shore; and, towards the land, has a very spacious plain round it, twelve miles long and six broad. Little of this town remains at present, besides a large castle, wash'd on one side by the sea, on the other cover'd by a double wall of marble.

Tripoli, now the seat of the Turkish viceroy of the province call'd by that name, and their chief city at present, lies to the south of Tortosa. This country was formerly call'd Phœnicia; the inhabitants whereof were famous for their skill in navigation, and other sciences, in the earliest ages. Tripoli is situated between two hills, and a little above a mile from the sea. On one of these hills stands a castle, built to cover the city, but now in a ruinous condition, and made use of for a prison, instead of garrison. This city is plac'd but a small distance from the foot of mount Libanus; where a rivulet arises, which runs through the town, and waters the gardens both in, and about it *.

A little more than a day's journey to the south of Tripoli, stands Sayd, or Sidon; at this

* It is supposed that this city had the name of Tripoli, when in its ancient grandeur, and consisted of three towns, which stood in a cluster, and within a furlong of each other; of which the first was inhabited by the Aradij, the second by the Sidonians, and the third by the Tyrians. Salmon.

this time well peopled, but much fallen from its ancient glory, as appears by the number of magnificent pillars which are to be seen lying scatter'd in the gardens, and other places without the walls. Here is also an old castle *.

Near twenty miles to the south of Sidon stands Sur, on the same spot where Tyre formerly stood. It is situated on a peninsula, and when you are at a distance makes a grand figure, but when you come near it nothing is to be seen besides ruins; in the middle of which I observ'd a pile much higher than the rest, and discover'd it to be the east end of a church †. The island of Tyre, which was join'd to the continent by Alexander §, appears to have been of a circular figure, consisting of no more than forty acres of land, and the ruins of the old walls are still visible. The inhabitants of Sur are, for the most part, poor

* According to tradition, this castle was erected by Lewis the ninth of France, surnam'd the saint; and, not far from it, is an old unfinish'd palace, where the bassa resides: but neither these, or any other buildings in the place, have at present any great beauty in them. Salmon.

† This is conjectur'd to have been the cathedral of Tyre, for it was formerly a bishop's see; and, it is observable, that of all the ruin'd churches which are to be seen in this country, the east end is always found standing, and tolerably entire, and that travellers assure us: and this ingenious author in particular says, he did not see fewer than a hundred of these instances. From whence the same gentleman we are quoting seems to be of opinion, that they have been preserv'd by a miraculous providence, as standing monuments of christianity, in these unbelieving regions, and are presages of its future restoration. Maundrell.

§ See page 33.

poor fishermen, who dwell in caves and cellars.

Forty-five miles southward of Sidon is the town of Acra, in ancient times call'd Acho *. Ptolemy I. much enlarg'd it, and gave it the name of Ptolemais, and it was taken and retaken several times in the holy war †. I shall take up no more of your time at present, only once again to assure you, that I am, with all sincerity,

Your most affectionate brother, &c.

LETTER

* There being a fine nunnery in the town of Acho, or Acon, when the Turks took it the last time by storm, it is related of the abbess, that fearing she and the virgins under her care should be oblig'd to submit to such brutal usage as is frequently practis'd by the soldiers on such occasions, she summon'd the nuns together, advising them to cut and mangle their faces, as the only means to preserve their virgin purity, and immediately cut and disfigur'd her own, to set them an example. The nuns thereupon gash'd and tore their faces, cut off their noses, and made themselves such dismal spectacles, as they might be infallibly sure would preserve them from a rape; at which, it is said, the Turkish soldiers were so enrag'd, who expected here to have found a kind of paradise on earth, and to have indulg'd their wanton flames among the beautiful young nuns, that they put them every one to the sword, thus restoring them to a new and inviolable beauty. Maundrell.

† In the year one thousand one hundred and ninety-one, it was taken by Richard the first of England and Philip of France, and given to the knights of St. John of Jerusalem, who kept possession of it an hundred years; when the Turks again made themselves masters of it, and raz'd it to the ground. Salmon.

LETTER XXVII.

The history and present state of Damascus.

Dear sister,

AT length I am come to give you the ancient, as well as present state of Damascus, which I have so long chose for the place of my residence; and if you should observe, that I am more particular than ordinary in the history and description of this city, once the glory of Asia, and the seat of kings, please to impute it to that natural prejudice we generally retain for the place wherein we have made our fortunes.

Though Damascus is no longer that ancient city built by Hus, Shem's grandson, and afterwards enlarged and beautified by Damascus, the steward of Abraham's house, who gave it his name, yet it still preserves the title of the capital of Syria. The Arabs call it Sham al Damaschi*; Sham, to signify Shem, the grandfather of Hus; and Damaschi, in Hebrew, means drinking blood: which name, it is conjectur'd,

* The Arabs say this city was built by Eleazar, Abraham's steward, who called it after his son's name, which Jerome also relates. They add, however, that before Hud, by the Hebrews call'd Hus, settled there, having inclos'd the town with a wall, he call'd it Aram; and in this Josephus agrees with them. Journey from Aleppo, &c.—— This city is call'd Sham by the Turks, and stands in thirty-three degrees of north latitude, two days journey to the eastward of Sidon and the Mediterranean sea. Salmon.

jectur'd, was given to it, from being situated near the mountain where Cain kill'd his brother Abel. This famous city, at present, consists only of houses, and walls half demolish'd. What remains of it they call the village, the rest hardly deserves that name. Nebucodonosor first reduc'd it to this bad state. Jerome tells us, the Macedonians rebuilt it, at some little distance from its ancient foundation, and in that large plain wherein it now stands*. The Ptolemies, charm'd with its happy situation, strove which should most adorn and beautify it. But it has shar'd the same fate with most other fine cities; and, by often changing masters, lost much of its beauty.

The Romans, under Pompey, took it from the Greeks; the Arabs from the Romans; the Atabeks from the Arabs; the sultans of Egypt from the Atabeks; and, in the time of the crusade, the Franks were very near taking it from the last, had not a Greek, brib'd by the enemy, prevail'd with the christians to remove their camp from the west to the east side of the town, under pretence of shewing them the weakest part: after which, the besieged seiz'd upon the best posts, turn'd all the canals by which the besiegers were supply'd with water, and thereby oblig'd them to raise the siege. Tamerlane, cham of the Tartars,

* The reason for removing its situation, was, because the city was before too much commanded by the mountains. Journey from Aleppo, &c.

Tartars, afterwards took it from the sultans of Egypt; then the Mamalukes recover'd it from the Tartars: at length Selim, sultan of the Turks, took it from the last, who are still in possession of it.

Damascus had formerly a triple wall for its defence, and that which was inmost was highest: the second wall was secur'd by a deep ditch; and the third, which was lower than the other two, was supported by the counterscarpe. These three walls were defended by towers, built near each other, some in a round form, others square. Those which are at this time to be seen, have breast-walls, portholes and battlements, but the walls are now all in ruins. The city is built exactly square, and a mile and a half long on every side. Of the many suburbs it formerly had, there now remains only one, which extends from the north to the west, and is about a mile and a half long.

The great beauty and convenience of the city is owing to seven rivers, which may be said to be at her command. These rivers bestow verdure and fertility to the plain of Damascus, through which they run; also to the gardens about the town*. They likewise supply the public fountains in the city; of which, every street has one. Nor
is

* There is not a garden, which is not supply'd with a free quick stream, improv'd into fountains, cascades, or other water-works; though, it must be confess'd, they are not contriv'd with so much art as in Europe. Salmon.

is there a house, however inconsiderable, but what has water running out of a marble basin, by which you may judge of the neatness of this city.

The most considerable river is call'd Barada*, which runs by the great inn where the caravans lodge, and from thence to the castle of Damascus. This inn looks like a monastery; the first story consisting of long galleries, supported by marble pillars, and surrounding the whole court. The chambers are plac'd as in a dormitory, one after another. The doors of the lodging-rooms are beautified with small stones, of various colours, ranged in mosaic order. The court is pav'd with marble, of various kinds; in the middle of which is a marble basin, supply'd by the water of the same river. Among the things here, which deserve the notice of curious travellers, and belonging to the inn, is the mosque, and its dome: 'tis exquisitely well built, and adorn'd with several columns of the finest marble, of which there are four very remarkable: these support the porch, as you enter into the church, and are of a wonderful height and thickness, though only of one piece of marble.

The

* The Greeks, and from them the Romans, call'd this river Chrysorrhus; but as for Abana and Pharphar, rivers of Damascus, mention'd in the second book of Kings, v. 12. I could never learn where they were, unless the branches of the Barada were formerly so call'd. Maundrell.

The houses of the city are built of wood, their fronts all backwards, looking into inward courts, towards the street. Nothing appears on the outside but dead walls, destitute of windows; though within, they are beautified with paintings, gildings, furniture, and china, artfully plac'd upon small tables, and set in order round the room. Every house has its duan, or place to receive visitors. Here the officers sit in council, and distribute justice. The mosques are the most stately edifices in Damascus, where we have two hundred: the most famous of all is call'd by the name of St. John Baptist, and was formerly very magnificent, dedicated to St. Zacharias, the aforesaid saint's father. St. John is reported to be interred there*. The Turks boast they have preserv'd his head in a golden bason, plac'd in a room in this church, which they refuse to shew to any body; nay, it is held so sacred by the Mahometans,

Numb. VIII. | B b

* This temple is reckon'd by the Mahometans, one of the four Wonders of the World; which, say they, are the Fards of Alexandria: the bridge of Sanjah, a river in Mesopotamia: the ancient Edeffa in Mesopotamia; and the Mahometan mosque in Damascus. They also tell us, that above a thousand workmen were employ'd in building it, and that the whole expence amounted to seven years revenue of the caliphat. Some say Walid, to a great mosque which he built, added the sumptuous church of St. John Baptist, which the Greek Europeans had been enriching for several ages, and oblig'd the christians to sell it him. Others say, he only added a dome; among which, there was one very magnificent, larger than the rest, call'd Cobba Alyar. Journey from Aleppo, &c.

hometans, that it is a penal crime, even for a Turk to go into it *. Before the mosque is a vast court, which we enter by three several gates, which are prodigious large and cover'd with plates of brass, and stamped with Arabic letters all over. This court is a hundred and fifty yards long, and a hundred wide, finely pav'd throughout. It is also encompassed by a gallery and double cloisters, supported with a double row of granate pillars of the Corinthian order, and exceeding beautiful. Within the church are three isles, between which are three rows of polish'd pillars, and the edifice is built with such art and proportion, that when the great gates are set open, the whole inside strikes the eye, which is charm'd with the rare order of the columns; the beauty of their capitals; the rich cornice which runs the whole length of the nave, and the gildings with which they are embellished.

The Via Recta, or street, call'd Strait, mention'd in the Acts †, retains the same name to this day, and is about half a mile in length. Near the eastern gate is a house, said to be that of Judas, where St. Paul was receiv'd

* This is by no means improbable, since we have an author of great veracity, who assures us, that he was there told by a Turk of condition, they expected our Saviour would descend into this mosque, at the day of judgment, and Mahomet into that of Jerusalem. Maundrell.

† And there was a certain disciple at Damascus, call'd Ananias; and to him said the Lord in a vision, Ananias; and he said, behold I am here Lord. Then the Lord said unto him, arise, and go into the street call'd Strait, and seek in the house of Judas, after one call'd Saul, of Tarsus; behold he prayeth. Acts ix. 10, 11.

receiv'd after his conversion; in which is a little cloſet, not above four feet long, and two broad, where, according to tradition, St. Paul ſpent three days without victuals; alſo, at ſome diſtance, had the viſion mention'd in the ſecond epiſtle to the Corinthians *, and recover'd his ſight, by the laying on the hands of Ananias. About forty paces from the houſe of Judas, there ſtands a little moſque, where they ſay Ananias was buried. This diſciple lodged in the Strait-ſtreet, near a fountain, whoſe water he uſed in baptizing St. Paul, of which the chriſtians drink out of devotion, and carry it to their houſes. In the place, where the houſe of Ananias ſtood, there is an ancient church, which the Turks have often attempted to convert into a moſque, by raiſing a tower, purſuant to their cuſtom; but, as all they built in the day was carried away at night, they abandon'd their deſign. In the ſame ſtreet, on the ſouth ſide of the eaſtern gate, there is to be ſeen a ſort of window, which is now walled up, by which Paul was let down in a basket, and eſcaped the hands of the jews †.

The

* ' It is not expedient for me to rejoice, for I will
' come to viſions and revelations of the Lord. I know a
' man, in Chriſt, above fourteen years ago, whether he were
' in the body, I cannot tell; or out of the body, I cannot tell,
' God knoweth; which was taken up into the third heaven.
2d Corinthians. xii. 1, 2, &c.

† With regard to this window, or gate, there goes the following tradition, that it was guarded by a chriſtian ſoldier,

The castle of Damascus, is like a little town, having its own streets and houses, as the tower of London. It is defended by five towers, the stones whereof are cut in the figure of diamonds *. The famous Damascus steel was formerly kept here in a magazine, to which nobody, of any quality whatsoever was admitted; but, I will affirm, as some travellers have done, that some of that steel still remains here.

I must not forget to mention another curiosity in this city. Here is a large coffee-house, sufficient to entertain five hundred people, and shaded all over with trees; in the middle of which is a little island, encompassed with a wide and rapid stream †.

Pursuant

dier, an Abyssin, by nation; who, knowing the design of the magistrates to seize Paul, shew'd one of his disciples a window, like a port hole, in the parapet of the great wall, thro' which they let him down, and set him at liberty. The disappointed jews, being inform'd of this, complain'd to the governor; who, for money, put the soldier to death, and had the place walled up, to be, as they said, a public testimony of his infidelity; but it proves a monument of the divine protection of that apostle. The christians procur'd the body, and buried it in a tomb, which is encompassed with a balustrade, that supports a little roof over it, and is visited by Turks as well as christians. Journey from Aleppo, &c.

* This castle stands towards the west part of the town, is three hundred paces in length, and not much less in breadth. Franks are scarce ever admitted farther than just within the gate, where there lies heaps of antique armour, the spoils of the christians heretofore. Salmon.

† Here daily a multitude of Turks come to regale themselves upon the duans, nothing delighting them more than greens and waters: to which, if a beautiful face be added,

from a Gentleman to his Sister. 189

Pursuant to your request, I here send you a particular description of this city, and of all the most remarkable things herein, as well as their ancient traditions: and this I have done, not only to convince you that I am not so disagreeably situated as you may imagine, but also, as I flatter myself, to instruct you; and, at the same time, to give you a sensible pleasure. To which good ends I shall make it my business to contribute all in my power; being,

Dear sister,

Your truly loving brother, &c.

LETTER XXVIII.

Of the towns, villages, and country adjacent to Damascus.

Dear sister,

THE first thing I shall take notice of under this head, and which most travellers go to see, is a long and very beautiful meadow, on the west side of the city, through the midst of which the river Barrada runs. It is call'd Ager Damascenus; and they have a tradition

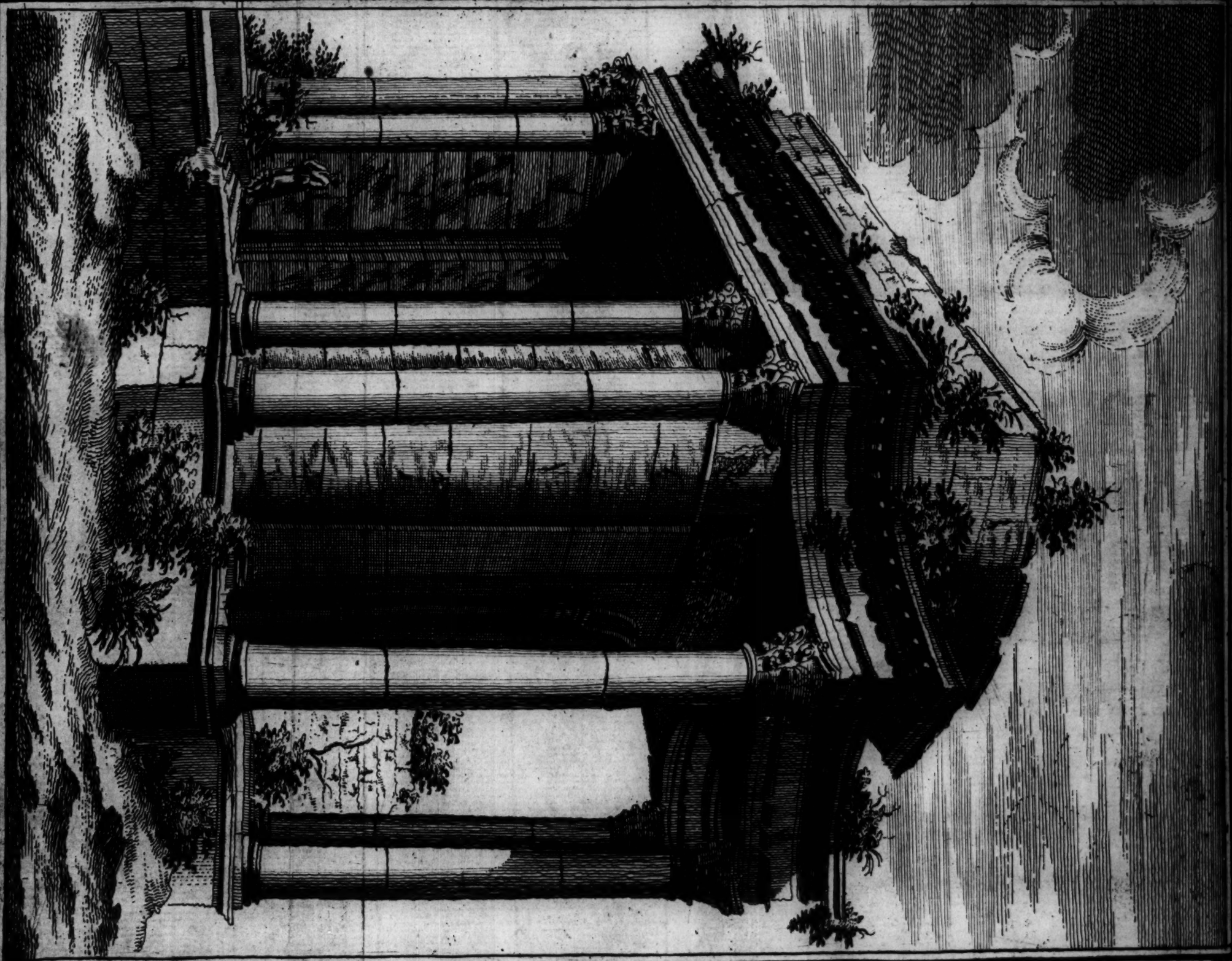
added, according to a proverb among them, these three will banish the most obstinate melancholy. Salmon.

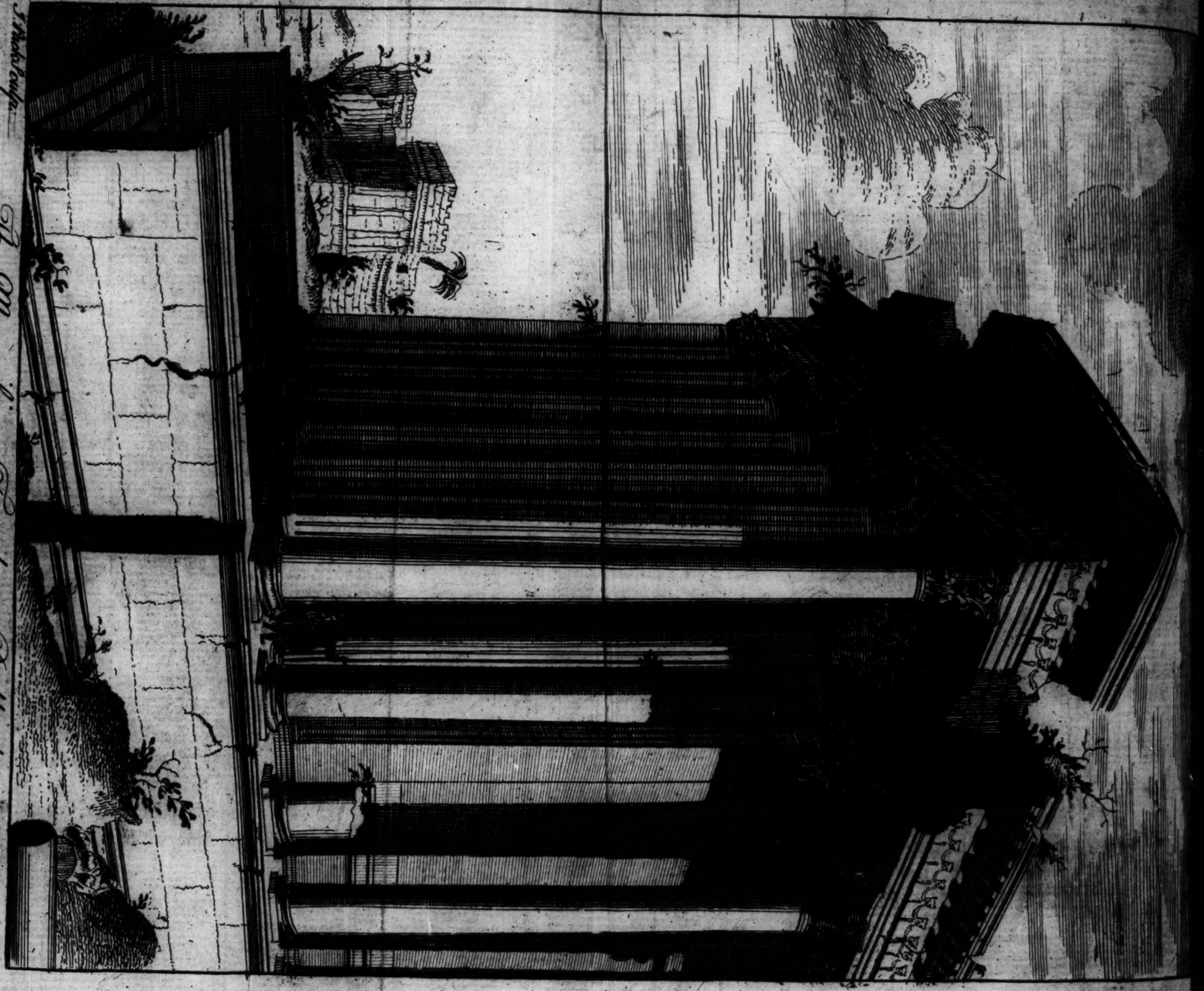
a tradition here, that Adam was form'd out of the earth of this field. Near adjoining to this meadow is a large hospital: within this, a square court, with a stately mosque on one side of it; on the other, three lodgings and cloisters, of a fine structure. About four hours distance from hence stands a Greek convent, nam'd Sidonia. It is built at the side of a valley, on a rock, which we are oblig'd to ascend by steps cut out of it. This convent was founded and endowed by the emperor Justinian, but nevertheless is but an indifferent building, and has little worthy notice, excepting the excellent wine which is here made. In this convent there are forty nuns, and twenty Greek monks, who dwell together as one family *.

About seven hours north west of Damascus is the city of Balbeck, which stands in a most delightful situation, all surrounded with gardens, through most of which rivulets run. It is encompass'd with a wall tollerably good, which has towers at proper distances. This city is built square, each side a quarter of a mile long, and is said to be the ancient Heliopolis,

* Such a retirement, with good wine, agreeable company, and fine women, can be no great mortification. There are few gentlemen, possibly, would think it a hardship to be thus banish'd from the world. This rock was certainly esteem'd a very sacred place in the primitive times, for we find no less than sixteen churches, or oratories, dedicated to their respective saints, within a small compass round it. Salmon.

Figured copy. The Rotunda at Salbeck, and given now used as a Church by the Greeks.





J. Maclean del.

The Magnificent Temple at Balbec.

from a Gentleman to his Sister.

polis, or city of the sun. Here is a magnificent heathen temple, and other structures thereto belonging, which are very grand, and which have of late years been repaired and converted into a castle. The first thing I observ'd among the ruins, was a small round pile of building, all marble, surrounded with pillars of the Corinthian order, with a beautiful cornice running round it. Though this fabrick is much out of repair, and very infirm, the Greeks perform divine service in it at present. When I had pass'd through this, I walked an hundred and fifty paces along a curious arched portico, which led me to the temple. This is built in form of a long square, sixty-four yards long, and thirty-two broad. The antitemple, which is now fallen down, seems to have taken up eighteen yards of this space. The body of it, which is standing, is surrounded with a grand portico, supported by many pillars of the Corinthian order; round the capitals of which runs a noble architrave, and a cornice exceeding finely carved. The pillars are six feet three inches diameter, and forty-five feet high, each consisting of only three stones. On each of the large stones which cover the portico the figures of some heathen gods, goddeses and heroes are carv'd. On one in particular is an eagle flying away with a Ganymede, done to the life. There are also two rows of pilasters, one over another,

ther, go all round the walls on the outside, with niches for images between them *.

Near Damascus, on the east side, and in the way leading to the burying-place of the Turks, there stands a building; which, as they say, was the house of Naaman the leper †, king Benhadad's general. The Turks have now an hospital for lepers in it, one part of which serves for a mosque. The court is large, and full of palm and fig trees.

They

* About eight yards from the upper-end of this temple, are two fine fluted pillars, which seem to have made a partition in that place, and to have supported a canopy over the throne of the chief idol. On that part of the partition which is remaining, are still to be seen carvings in relievo, representing Neptune, tritons, fishes, sea-gods, Arion and his dolphin, and other marine figures. The roof of the temple is entirely broke down; but yet the whole, as it now stands, strikes the mind with an air of greatness, beyond any thing we have seen, and is an eminent proof of the magnificence of the ancient architecture. The old wall, which encompasses all the ruins above-mention'd, is built with stones of that prodigious bigness, that the natives ascribe the architecture to the devil. I took the pains to measure three of the largest of these stones, and found one of them twenty-one, and the other two, twenty yards long; each of them being four yards wide, and as much in depth. These three stones lay in the same row, end to end, extending sixty-one yards; and, which was equally strange, they were lifted up into the wall, more than twenty feet from the ground. — To this, says Mr. Salmon, "I must confess, had this story been related by a writer of less credit than Mr. Maundrell, I should have been afraid to mention it:" and this, perhaps, was the reason our author has omitted to speak of them.

† ' Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable; because by him the Lord had given deliverance unto Syria: he was also a mighty man in valour, but he was a leper. 2d Kings. v. 1, &c.

They preserve a tomb here, said to be that of Gehazi, servant of Elifha; who, after his disgrace, retir'd to Damascus, and there died. Two leagues farther to the east is a great lake, twelve leagues long, and six broad. It affords excellent fish in great abundance; and is surrounded by a coppice, which abounds with game. What is here to be admir'd and wonder'd at, is, that this lake receives into it many rivers, and stray waters, but never overflows: hence it is supposed, that it empties itself by subterraneous currents; on which occasion, give me leave to tell you what I have myself observ'd. About a league from An-tura, there is a river called the Dog, which I went to visit: I found it cut, by nature, under a large rock, in form of a vault, twenty-five feet broad, and fifteen high, whence there issued a larger quantity of water than could be supply'd by several springs. The opinion of the people here, is, that this water comes from the vast lake before-mention'd; and what confirms me herein, is, that these waters have the same quality with those of the lake, and the same kind of fish are found in them: if so, it must run above thirty leagues through a subterranean passage*. The

Numb. IX.

C c

bridge

* Near the mouth of this subterranean passage, are several grottos; some of which are eighty feet long. In one of these, nature has form'd a pillar of chrystal, and other figures, no less exact, than if they were done with a chizel; but there is no going very near them for fear of a shower of little darts,

bridge which went over this river, led me to a road, cut in the rock by the emperor Antoninus, as appears by two inscriptions, on tables of stone, at the entrance of the bridge*. Two leagues beyond this bridge, I came to a hill they call the mountain of Abel; on the top of which, are two pillars, with their pedestals, and a sort of architrave over their capitals. If you will credit their tradition, this is the place where Cain and Abel offer'd their sacrifice. About five leagues from Damascus, on a mountain call'd Sayda Naya, are two religious houses of Greek monks and nuns. That of the nuns is exceeding rich. The lay brothers have the care of their temporals, and are oblig'd to shew hospitality to all strangers and travellers, in which they punctually

darts, shot by porcupines that inhabit them. The course of the Dog river is not above a league, and was formerly call'd Lycus. It has its present name from the figure of a dog, or wolf, which heretofore stood at the mouth of it, and was the object of adoration. The country people believe this idol deliver'd oracles formerly, and was heard as far as Cyprus: but it fell at length from the pedestal, and lies buried under water in the sea; and, according to their tradition, the head was carried to Venice. Journey from Aleppo, &c.

* Imp. Cæs. Aurelius
Antoninus pius felix Augustus
Parth. Max. Britannicus
Germ. Pontifex maximus
Montibus imminentibus Lyco
flumini Cæsis
Viam dilatavit per — Anto-
niam suam.

Towards the bottom of the pillar:
Inviçte imp. Antonine P. felix
Aug. multis annis impera.

punctually discharge their duty. The great devotion which is paid here to the virgin Mary, draws vast numbers of pilgrims, from all parts, on their festival days. The chapel is adorn'd with magnificent presents, and illuminated with a great number of lamps, enriched with many precious stones, of various colours. The christians have so great a respect for it, that they always enter barefooted, and without speaking a word. This great devotion is founded on a miracle *, which is of so extraordinary a nature, as I care not to mention. At the foot of the mountain Sayda Naya, lies the plain of Damascus; at the entrance of which stands a village, call'd Barfa, anciently call'd Noba †, whither Abraham pursued the five kings, who had carried away Lot and his effects. Near it is a grot, where, they say, the patriarch offer'd thanksgiving for that victory. Half a league from Barfa, the Jews have a synagogue; which, as they told me, was erected by their fore-fathers, in the place where they had form'd the grot.

* The miracle was this: A picture of the virgin Mary, plac'd in the church, formerly appear'd to the eyes of the assistants, not in its ordinary colours, but cloathed with true flesh. The fame of so great a prodigy, gave me a curiosity to go to the place. They shew'd me a shrine plac'd in a nitch, shut in close with iron bars, which they told me contain'd the miraculous image, but I could see nothing more of it. P. Maimburg, in his history of the croisades.

† ' Now when Abraham heard that his brother Lot was taken, he and his servants went against them by night, and pursued them to Noba, which is on the left side of Damascus'. Gen. xiv. 15.

grot of Elijah, in order to secure the sacred books which they had sav'd out of the temple of Solomon, when Titus and Vespasian sack'd Jerusalem. In the middlemost of three little chapels, which stand on the east side of it, they have deposited the pentateuch, in a coffer of precious wood, cover'd with a rich stuff; together with some Hebrew manuscripts, each of which is written on several skins of parchment, join'd together by the ends, making a great round volume. Elijah's grot is in the chapel, on the right hand; in which several lamps are kept continually burning, in honour of that prophet. We descend into it by two steps. The Jews call it the grot of Elijah; because, in that place, as they say, the prophet anointed Hazael, king of Syria*; and the new king was oblig'd to hide himself in it, from the fury of the reigning monarch.

So much, my dear, may suffice concerning the parts lying to the east of Damascus: those on the west and south sides of it, shall be the subject of my next; who am,

Your most affectionate brother, &c.

L E T T E R

* ' And the Lord said unto him, go, return on thy way to the wilderness of Damascus; and, when thou comest, anoint Hazael, to be king over Syria'. 1st Kings xix. 5.

LETTER XXIX.

Of Libanus, Anti-Libanus, Marah, Palmyra, and the Desarts of Arabia.

Dear sister,

I come next to give you an account of the famous mount Libanus, and Anti-Libanus. The most learned men of this country, are of opinion, that Libanus was the place of residence of our first parents; and that the first city in the world, as mention'd in scripture, was built in these mountains by Cain*. They are confirm'd in this sentiment, by a tradition, which is believed by all the inhabitants, that Cain murder'd Abel † at the foot of Anti-Libanus, and on that side of the mountain which lies opposite to Damascus: nay, they shew'd me the very spot, which is distinguish'd by pillars, about four leagues from the city, in the road to Balbeck. From hence, they told me, that Cain, conscious of his guilt, fled towards the east side of Eden; which they pretend was no other than Libanus, where he settled and built the city before-

* ' And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden: and Cain knew his wife, and she conceiv'd and bare Enoch; and he builded a city, and call'd the name of the city after the name of his son Enoch'. Gen. iv. 16, 17.

† 'Tis believed also, in this country, that Cain and Abel sacrificed to God on that mountain.

before-mention'd. There is, indeed, a little town on mount Libanus, called Ban *; which, they suppose, was built out of the ruins of ancient Enoch †. But, as it is very difficult to go thus far back into antiquity with any great certainty, I shall content myself with only observing, on the authority of Josephus §, that the children of Ham, the sons of Noah, possess'd themselves of Syria, particularly of that part which belongs to Libanus. This is the tradition of the country; in which I am, in a great measure, confirm'd by a monument, which the most learned Syrians believe to be the tomb of Canaan, the son of Ham ||. Mount Libanon is very steep and difficult to ascend, and the top is cover'd with snow, among which the cedars grow **. On one side of it

* There are to be seen about this town many ruins of ancient buildings, call'd at present in the country *Medinat al ras*, which in Arabic signifies the capital or first city. Journey from Aleppo, &c.

† Two learned Europeans; namely, Genebrard and Adrichomius, and Giacomo Fusto, an Italian author, speaking of the first city in the world, say it was built on mount Libanus.

§ Josephus, book I. chap. VII.

|| This sepulchre, which several travellers have seen, is cut in a great rock, standing at the foot of the mountain of Leopards, two leagues to the east of Tripoli, and one from Libanus.

** When I came to the foot of mount Libanus, I ascended continually with great fatigue, for four hours and a half, then came to a village call'd Eden; and, in two hours and a half more, to the famous cedars. These noble trees grow among the snow in the highest part of Libanon, and are remarkable for their age and bulk; though there are others younger,

it there is a deep aperture, which runs above twenty miles up into the mountain; both sides of which are cover'd with beautiful greens from top to bottom, and every where water'd with fountains; which, continually running over, fall down the rocks, on every side forming delightful cascades. These streams, all meeting at the bottom, make a rapid current; the murmuring of which is heard all over the place. In this great chasm, is a convent of Maronites, call'd Canobine convent, where their patriarch resides. The building is not extraordinary, but exceeding well adapted for retirement and devotion, being situated on the steepest part of the mountain, and about half way up*.

The next place I shall visit is Marah, once a strong and very considerable city, of which there

younger, and of a smaller size. Of the largest sort I counted sixteen; and, measuring one of them, found it to be twelve yards six inches round, and perfectly sound; the boughs extending thirty-seven yards, about six yards from the ground. It divided into five limbs, each of which was equal to a large tree; and though I saw but few of this dimension, the smaller ones were numerous. Maundrell.

* This convent stands at the mouth of a cave, having a few small rooms only, which front outward, and enjoy the light of the sun, the rest being all under ground; and had, as they say, the emperor Theodosius the great, for its founder. The valley of Canobine was once much frequented by the religious; for here may still be seen, hermitages, cells, and monasteries without number. Not any little part of the rock which jets out of the mountain, but has some little structure upon it, for the reception of monks or hermits, though very few of them are inhabited at this day. Maundrell.

there are to be now seen several vestigia *; but at present it has lost all its former splendor, being reduced to a small village, where there is nothing to be found, but cellars and ruin'd vaults. The best building in all the place is the caravansera, or inn, founded by Morad, treasurer of Aleppo, and afterwards of Damascus. It is large, strong, and built of freestone, not unlike the exchange in London; being a square edifice, enclosing an open court. In the upper part of this building are very handsome lodgings, for the principal merchants and officers of the caravans. Underneath these is a portico, with floors rais'd three feet from the ground, in which the common travellers lie. In the middle of the court stands a little church, the dome whereof is cover'd with lead, as is the roof of the caravansera also. To it belongs a lovely fountain, and a well, which is of a vast depth. The inn is able to contain eight hundred passengers and their horses, with a great deal of ease †. There is also a bagnio adjoining, and a street, in which is a coffee-house, and

* This city is often mention'd by the writers of the holy war; and was taken from the Mahometans by the christians, under the conduct of the famous Boemond and Raimond, count of St. Giles, in the year of our Lord one thousand and ninety-seven, who dismantled it; though it continu'd in a flourishing condition many years after. Journey from Aleppo, &c.

† In these sort of inns, which are endowed by their founders, a traveller may have bread, pilaw, and mutton gratis. Ibid.

and shops on each side; at the bottom of the street is a conduit, which conveys the water into the bagnio.

I must not omit taking some notice of the ruins of Palmyra or Tadmor, which no travellers, in these parts, pass over unregarded. The air about this city is very good, but the soil so barren, that I could see nothing green about it, except the palm trees; from whence, very probably, it took its name *. It seems to have been of vast extent by the ruins; but, as there is no remains of the walls to be found, I cannot guess at the figure of it. However, at present, here are no more than forty or fifty poor families, who live in little huts, within the walls of a noble court, in which a magnificent heathen temple now stands. The whole space in which this temple stood, is two hundred and twenty yards on each side. Upon some of the cornices which remain, are beautiful carvings in stone. The two pedestals which supported the sides of the great gate, are thirty-five feet long each, adorn'd with vines and bunches of grapes, carv'd to the life. When I had enter'd the court, I observ'd two stately rows of marble pillars, thirty-seven feet long, with their capitals finely carved, but there are only fifty-eight of them now remaining †. In the midst of

Numb. IX.

D d

this

* Tadmor in Hebrew signifies a palm tree, so does Palmyra in Latin.

† There must have been many more, because they seem to have supported a double piazza, which run all round the
cour.

this square court stands the temple, which is thirty-three yards long, and thirteen broad. The entrance is very grand on the west side, and exactly in the middle of the building. Over the door I could discover the wings of an eagle, extending the whole width of it. There is but little, except the outward walls of this temple, now left standing. I observ'd the windows were not very large, but exquisitely well carved, and narrower at top than at bottom *. On the north part of Tadmor, and on both sides of a hollow way, for above a mile together, are the sepulchres, which consist of square towers, bigger than common steeples in England, and five stories high. The outsides are built with common stone; but, when I enter'd them, I observ'd the floors and partitions were marble, and adorn'd with paintings, carvings, and figures, representing half lengths of men and women; the drapery resembling the European habit,
more

court. The space between this double inclosure appears to have been an open court; in the middle of which the temple stood, surrounded with another row of pillars, of a different order, and much higher than those mention'd by our author; being fifty feet long, of which there are only sixteen remaining. Salmon.

* Within the walls the Turks have built a roof, supported by pillars and arches, but much lower, and in all respects proportionate, which they have converted into a mosque; having added to the south end of it new ornaments, after their manner, with Arabic inscriptions and sentences out of the alcoran, wrote in wreaths and flourishes with some art, though not comparable to the relics, either for workmanship or beauty. Ibid.

more than that of the east. The sepulchres are all of the same form, but of different dimensions. I went into one of them, the least defac'd, through a door on the south side, and found a walk cross the middle of the whole edifice. The floor of which being broken up, I could see into the vault below, which was divided by thick walls into six partitions, every one was capable of holding the largest corpse; and, if piled one upon another, might contain six or seven*. This city of Tadmor, or Palmyra, is thought to have been rebuilt by the emperor Adrian; and it was here that the famous queen Zenobia massacred the Roman garrison, and defended the city against them, during the reigns of Gallienus, Claudius, and Quintilius. At length the emperor Aurelianus took her prisoner, and carried her to Rome, where she was led in triumph through the city, and Palmyra was afterwards entirely destroy'd †.

Now

* There are several Greek inscriptions on these tombs; but the most ancient of them about Tadmor, is dated the three hundred and fourteenth year after the death of Alexander the great. Philosophical Transactions.

† This country was long the seat of war between the Romans and Parthians; and, when the Romans became masters of it, they made it a distinct province, giving it the name of Syria secunda, to distinguish it from the other part of Syria, which they call'd Syria prima. They also call'd it Syria salutaris, on account of the medicinal waters which rise near it in many places. It is supposed to be the Aram Zobah mention'd in scripture, whereof Adadezer was king in the time of David, and to have been rebuilt by Solomon. But certainly this city was too far distant from Jerusalem, to be under

Now I am arriv'd to the borders of Arabia Deserta, I presume it will be proper, in this place, to take a cursory view of the Arabs, its inhabitants, who are called Bedouins, from the word Bedouy*; which, in their language, signifies rural, or inhabitants of a desert: a name which agrees perfectly well with their circumstances, their profession, and their original†, which they pretend to derive from Ishmael,

under the dominion of Judah and Israel, whose territories seem to be circumscribed within narrower bounds. Salmon.

* Badiat in Arabic signifies a country solitude, from whence the name of Bedouy is derived.

† The Arabs, in general, have two originals; they derive the first from Joktan, Shem's great grandson, whose children peopled the peninsula, since call'd Arabia, from the name of Jarah one of his sons, or from Arabar, the name of a country in the same peninsula. The second original of the Arabs, is what they derive from Ishmael, the son of Abraham by Hagar, who came and settled himself in the same place, among those first and ancient Arabs, and was the father of the Arabian Ishmaelites, of whom some few tribes apply'd themselves to trade and husbandry; the others, by much the greater number, possess'd the deserts, and led a sort of life, which they thought the most agreeable to their condition and original. These are the Bedouins our author is here treating of, who succeeded the old Ishmaelites, the first inhabitants of the deserts of Arabia, which the scripture calls Kedarens, Hagerens, and sometimes the children of the east. These are likewise the same which prophane authors call'd Nomades, and Scenites, on account of their manner of living, and continual encampments in tents. Mr. de Herbelot pretends, that the Arabs of the desert exceed the other Arabs in wit and cunning, which our travellers, in the Levant, will hardly allow of. But, be this as it will, both one and the other are extremely fond of the nobleness of their extraction; particularly such as believe themselves descended from Ishmael in a direct line, as the Arab Bedouins pretend to be. For a proof of this, they maintain that in their person

Ishmael, the son of Abraham and Hagar. This noble descent, upon which they value themselves exceedingly, makes them despise all mechanical arts; or, indeed, to take upon them the fatigue of cultivating their lands. In short, they never innure themselves to any labour; their constant employment is riding, feeding their flocks, and robbing on the highway. They very rarely make any alliance with the Turks or Moors, whom they look upon as bastards and usurpers, not willing to derogate in the least from the grandeur of their family. They commonly encamp in the desarts, near some water, and where they can meet with a good pasture for their cattle; and take particular care not to dwell in any place, where they may be either surpriz'd or pursued, on account of their

son is accomplish'd the prediction made to Hagar, by an angel in the wilderness, concerning her son Ishmael, and his posterity. A prediction! conformable to the promise God made to Abraham, that Ishmael should be the father of a great nation. To judge whether the Arabs of the desert are well grounded in this their pretension, we shall here recite what the scripture informs us on this head: 'And the angel of the Lord said unto her, I will multiply thy seed exceedingly, that it shall not be number'd for multitude. And the angel of the Lord said unto her, behold, thou art with child, and shalt bare a son, and shalt call his name Ishmael, because the Lord hath heard thy affliction. And he will be a wild man, his hand will be against every man, and every man's hand against him, and he shall dwell in the presence of all his brethren'. *E regione universorum fratrum suorum figet Tabernacula.* Does not this seem to agree perfectly well with the situation and state of these Arabs? Mr. de la Roque.

their robberies and depredations, which make all people their enemies. However, this irregular way of life does not prevent their hospitality, civility, or sincerity to strangers, when they come among them upon a fair footing, and with honest intentions. They live without compliment or ceremony, and a small matter maintains them. 'Tis enough, as they think, that they are Bedouins; that appellation is sufficient to excuse all formalities, to which the politer nations are often too much subject.

These Arabs have no kingdoms, of which they are absolute masters; but they are govern'd by particular emirs, who pay no submission to each other, unless they are of one and the same family. The title, however, of king of the Arabs, is given to the prince of those that are in the deserts, between mount Sinai and Mecca; to whom, even the Turks themselves pay a yearly tribute, to prevent their plundering the caravan of Mecca pilgrims*. Under the emirs, there are cheikhs, who obey them. These are a sort of private lords, that command a smaller number of Arabs, who are their vassals, and serve them for soldiers†. Their arms consist only of

* Because that emir commands a greater number of Arabs, in a larger country, and has more authority than those in Syria, Palestine, or the other parts of Asia and Africa. Mr. de la Roque.

† The word cheikh signifies an old man; and they give this title to men of learning also, and to such as have some authority



An Arabian Horseman



BRITISH
8 N035
MUSEUM

Dr. Arthur Hopton

of a spear, a sword, an iron mace, and sometimes a pole ax. They neither use cannon, fusée, musket, or pistol, in their wars; nor have they any fortifications, or the least notion of defending themselves in the military way. The report from the powder frightens them, and they hate fire arms. They are, for the most part, well mounted, and seldom encounter but when they are secure of victory. They have been sometimes beaten, but never destroy'd. The grand signior allows them to live ad libitum in his dominions, to curb some rebels in their neighbourhood. He civilly requests them to march on this occasion; and is oblig'd to make them presents for it, or they would not comply with his orders.

I shall give you an account of the emir, and principal chiefs of the Arabs, in my next; being, in the interim,

Your truly loving brother, &c.

LETTER

authority over youth, which is far from agreeing with the proper signification of the word. Mr. de la Roque.

L E T T E R X X X .

*Of the emirs, or principal princes of Arabia;
with a description of Medina, Mahomet's
tomb, Mecca, Tor, mount Sinai, &c.*

Dear sister,

THE emir, or chief prince of the Arabs, continues encamp'd in his tents, surrounded by those of his subjects, and always in the midst of the other subordinate emirs, who are two or three leagues distant round about him. This prince is under no obligation to the grand signior, on account of his government, which is hereditary. The others, to whom they give the title of emir, are distinguish'd by their particular names, obey the former, and repair about his person with their families, upon the first order, when any expedition is on foot. His revenues are not very considerable; and, indeed, he is scarce at any expence, for he gives his troops no pay; bread and meat cost him nothing, and he maintains almost all the families in his camp, with what goes out of his own kitchen. Their chief wealth consists in horses, camels, oxen, sheep, goats, grain, &c. The Arabian emirs differ very little in their dress from the Turkish quality. Their habits are commonly of cloth and silk. They have, for their winter dress,





The Grand Emir of Arabia in y Desert



the life of the second...



The Princess Wife of the Grand Emir.

dress, a pair of linnen drawers, and a fine shirt; the ends of the sleeves of which are cut out in a peak, and hang down to the ground. They have also a caftan of fatten, or mohair, made like a cassock, that reaches half down the leg, with large sleeves. It is tied with a leathern belt, about half a foot wide, embroider'd with gold and silk, and beautified with plates of gold, with clasps or chains to fasten it, or let it out, to which they hang a short knife, adorn'd with jewels. They have small poinards of iron, and a half long, and a little crooked, which they put through that belt: the scabbard is shagreen*, adorn'd with gold or silver, the hilt of which is made of massy silver also. Their turban is a piece of muslin, done round a cap of crimson velvet with cotton; the ends of which are wave with gold or silver, and hanging behind the back, form a kind of plume. The ladies have muslin drawers and shifts, embroider'd with silk at the ends, and upon the seams; and also little waistcoats of gold, cloth, fatten, or other silk stuffs, fasten'd with a couple of buttons, under a small girdle of gold and silver gilt, or of gold and silk.

Numb. IX.

E e power late,

* Sagri is a Persian word, that signifies a horse or a mule's trupper. The Persians and Turks dress the skin of it with a certain seed, and call also this dress'd skin Sagri; from whence the Europeans have made the word shagreen. Mr. de la Roque.

lace, with gold and silver clasps. The upper part of the waistcoat is open, with buttons on each side; which they never use, but let their bosom appear thorough. The sleeves are close and short above the elbow, where the shift sleeves come out and hang down to the ground. Their upper garments are sattin or velvet. Their slippers are small and neat. When they go abroad, they put on plaited buskins. Their head-dress is a gold or silver bonnet, made like a cup, bound round with muslin, embroider'd with gold and silk, with a fillet of colour'd gawse. When they go abroad, they put over all this a muslin veil, that covers their head, neck and shoulders, and hangs down below their girdle.

Since I have brought you into Arabia, before I return into that part of Syria, which goes by the name of Palestine, or the Holy-Land, I shall proceed to the description of Medina, where Mahomet's tomb is; and of Mecca, whither the four principal Mahometan sects go in pilgrimage. Medina is call'd the city of the prophet, because it was the place to which he fled, when he was driven from Mecca, and where he was first invested with regal power *.

It is situated eighty miles to the east of the red sea, and two hundred north of Mecca.

* See page 159.

ca. There is in this city about a thousand houses, having but one floor each, and built of brick and stone; but there are several stately mosques, or churches, the chief of which is call'd Mos a Kibu*, which is a square building a hundred paces long, and eighty broad, supported by four hundred columns, on which are hung four thousand lamps. In this temple is a tower, with a dome over it, and surrounded with iron rails, where Mahomet's tomb stands. The tomb itself is encompassed with a silver grate, and the inside walls are hung with rich silks; here-upon are fasten'd a number of precious stones, the pious donations of Mahometan princes †.

About two hundred miles to the south of Medina, stands Mecca in a valley, almost encompass'd round with mountains. This city is full as big again as Medina, built with brick, the roofs flat, with ballusters round the top of them. The kaaba, or house of God, is situated in the middle of the town; and was, according to the Arabian tradition, founded by Abraham, to which place all the

* Which signifies the most holy.

† The pilgrims never see this tomb itself, but only the tower in which it is inclos'd; but when the pilgrims are return'd home, and the crowd is less, they make no difficulty of shewing it to any Mahometan for a piece of money. The story of Mahomet's coffin being drawn up to the roof, with a loadstone here, was an imposition upon us, it seems, there never having been any colour for that report. Salmon.

the followers of Mahomet are oblig'd to go in pilgrimage once in their lives. This building is but fifteen feet long, twelve broad, and five fathom high. The door is in a corner, about three yards in height, and two wide, opening with two leaves. The edifice is rais'd two yards from the ground, and I went up to it by a ladder. The roof is flat, and supported by octogonal pillars of aloes wood. It is hung round with red and white stuff, in which are wrought the following words several times over, La illa il-lalla Mahomed resoul allah; that is, God is a great God, and Mahomet his prophet *.

In the neighbourhood of Tor, which is a port town, situate on the red sea, and not far from mount Sinai, there is a convent of Greeks, dedicated to St. Katherine, and the apparition of God to Moses, on the burning mount. In the road from hence to Sinai, is the place call'd in scripture, Elim †, where Moses

* There is a large court about this house, encompass'd with a piazza, supported by three rows of pillars. In this court the pilgrims have their respective places to perform their devotion in, for I do not find they ever enter the kaaba; and, indeed, it is so small, that it would admit of a very few people. The house is girt round with two belts of gold, and hung on the outside with damask, and every year there are new hangings presented by the grand signior, when the old ones are cut into reliëts, and sold to such pious people as will buy them. Salmon.

† ' And they came to Elim, where were twelve wells of water, and threescore and ten palm trees, and they encamped there by the waters'. Exodus xv. 17. These wells

from a Gentleman to his Sister. 313

Moses sweetned the water by a miracle. About half a dozen miles from hence is a plain, supposed to be the place where the Israelites were supply'd with quails and manna, and call'd the Desert of Sin. After travelling from hence, for two days, over a hilly country, I came to Rephidim, as so call'd in scripture. A little way from hence the Greek monks have many gardens walled in, and well stocked with vines and fruit trees. Here they shew'd me the rock, out of which Moses brought water, by striking it with his wand †. The monks bid me observe the channels on each side, by which the water flowed; but, at present, there is no water comes out of the stone, which is of a vast size, and rises out of the ground. Three leagues from hence is a

own before our eyes no less than 1000 Greek wells are still in being, and most of them in a garden belonging to the monks of Tor. They are all hot and bitter. One of them is in a little dark cave, and us'd to bathe in, which they call the bath of Moses. In the gardens of the monks are abundance of palm trees; but they have the modesty not to affirm, that any of them were growing when the Israelites were there. Thevenot.

* And Moses cried unto the Lord, and the Lord shewed him a tree; which, when he had cast into the waters, the waters were made sweet. Exodus xv. 25.

† And the Lord said unto Moses, go on before the people, and take with thee of the elders of Israel, and thy rod wherewith thou smotest the river, take in thine hand and go. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. Exodus xvii. 5, 6.

Greek monastery, dedicated to the memory of forty martyrs. It is a pretty building, with a handsome church, and a very spacious and fine garden adjoining; in which are walnuts, pears, apples, olives, oranges, lemons, and other fruit of all kinds *. From this monastery, to that at the foot of mount Sinai, where St. Katherine's body lies, is about two leagues. If you can believe the monks, angels conducted her body hither soon after she was beheaded at Alexandria, where it remain'd, as they assur'd me, three hundred years; but the secret being discover'd to a certain monk, he, with some of the same order, went the following day, and brought it to this monastery, and put it into a shrine of silver, which was there not long ago †. The other top of this mountain, is call'd the mount of Moses, on which are erected two churches, one belonging to the Greeks, the other to the Latins. At a small distance stands a little mosque, with a grotto adjoining; in which, they told me, Moses fasted forty days §. I was here also shewed a cave, near

* Most of the best fruit which is eaten at Grand Cairo, comes from the neighbourhood of mount Sinai; and, as it is so pleasant and fruitful a country, it is no wonder the Israelites remain'd so long there. Thevenot.

† They shew the print of a body in the rock, where they tell us the angel first plac'd it, and many other superstitious stories, which I shall not weary the reader with a relation of. Salmon.

§ When I was gone up into the mount, to receive the tables of stone, even the tables of the covenant, which the Lord

near the church of the Latins, which they told me was the place where Moses hid himself, when he desir'd to see the face of God*; and, it was upon this mount, as they inform'd me, that Moses receiv'd the ten commandments in two tables †. From this mountain I could easily see Horeb, where Moses kept his father-in-law, Jethro's flocks, at the time he beheld the burning bush ‡. They also pretended to shew me the mark in the rock where Aaron threw the golden calf's head ||.

Having

* Lord made with you, then I abode in the mount forty days and forty nights; I neither did eat bread, or drink water. Deut. ix. 9.

* And it shall come to pass, while my glory passeth by, that I will put thee into a cleft of the rock, and will cover thee with my hand, while I pass by. Exodus xxxiii. 22.

† In the way down from hence they shew a great stone, which the monks say is the place where the prophet Elias sat himself down when he fled from Jezebel; and, a little lower, the Arabs shew the print of a camel's foot, in a rock, which was made, as they tell us, by the foot of Mahomet's camel, as he pass'd that way; and accordingly, kiss it with great devotion. And, indeed, the christians and Mahometans seem here to vie with one another, which of them shall carry the prize of bigotry. Salmon.

‡ And Moses kept the flock of Jethro, his father-in-law, &c. and the angel of the Lord appear'd unto him, in a flame of fire, out of the midst of the bush, &c. Exodus iii. 1, 2, 3.

|| But this, no doubt, has been long since carved out by the monks, and may be reckon'd one of their holy cheats. All over the mount are to be seen little channels, with cells near them; in which, it is said, no less than fourteen thousand hermits formerly inhabited, but were forced to remove on account of the oppression of the Arabs. Every cell had its garden

Having now done with Arabia, I shall, in my next, take you into the Holy-Land; where, I doubt not but to satisfy you, that my intention is to fulfil the promise I made when I left England; being,

Dear sister,

Your most affectionate brother, &c.

LETTER XXXI.

Of Palestine, the Holy-Land, or Judea; and also of Jerusalem.

Dear sister,

THIS country is bounded on the east by Arabia Deserta; on the west by the Mediterranean sea; on the north by mount Libanus; and on the south by Arabia Petraea. It is a hundred and fifty miles long, and about fourscore broad, and its longest day fourteen

garden and receptacle for water; and, as the country is exceeding pleasant and fruitful, they might pass away their time here agreeably enough. Salmon.—This whole country is a lone-some, desolate wilderness, no otherwise diversified than by plains that are cover'd with sand, and mountains made up of rocks and precipices. There is no plain in the world where there are fewer animals, or less nourishment for them; and the quails must have been fed, as well as brought thither by a miracle, if they had continu'd alive with the Israelites, Dr. Shaw's remarks on Arabia Petraea.

fourteen hours and a quarter. Jerusalem is the chief city, or capital of all Palestine; and, though greatly fallen from its former grandeur, it is much resorted to by strangers from all parts of the christian world, either for curiosity or devotion. It is situated on a rocky mountain, with steep ascents to it on every side, except the north, and encompass'd by a deep valley, which again is surrounded with hills, as if it stood in an amphitheatre *. At this time it is about three miles in circumference, and walled round; but the walls are not strong, having no bastions, and only an inconsiderable ditch on one side: neither does it stand upon the same ground as it formerly did; for mount Calvary, which is a little eminence upon the great mount of Moriah, and where the malefactors were formerly executed, was then shut out

Numb. X.

F f

of

* The hills which stand about Jerusalem, make it appear to be situated as it were in an amphitheatre, whose Arena inclineth to the eastward. We have no where, as I know of, any distant view of it. That from the mount of Olives, which is the best, and perhaps the farthest, is notwithstanding at so small a distance, that when our Saviour was there, he might be said, almost in a literal sense, 'to have wept over it'. There are very few remains of the city, either as it was in our Saviour's time, or as it was afterwards rebuilt by Hadrian; 'scarce one stone being left upon another'. Even the very situation is alter'd; for mount Sion, the most eminent part of the old Jerusalem, is now excluded, and its ditches filled up; whilst the places adjoining to mount Calvary, where Christ is said 'to have suffered without the gate', are now almost in the centre of the city. Shaw's Travels, pag. 334.

of the walls as a polluted place, but since our saviour's suffering has been honour'd and visited by all christians, and now stands near the middle of Jerusalem; and the greater part of the hill of Sion is without the walls also. There are six gates to enter the city, viz. Those of Damascus, St. Stephen's, Herod's, Sterquilina, or the Dunghill-Gate, that of Bethlehem, and mount Sion; besides the Golden-Gate, which is shut up *. The streets are narrow, the private houses very ordinary, and the place but thinly peopled, for there is a great deal of waste ground within the walls. The only thing which makes this city considerable now, is, the resort of pilgrims; and the chief business of the town, at present, seems to be the accommodating them with the necessities of life. It is, indeed, made the residence of a Turkish bassa, but only to keep good orders, collect the grand signior's revenues, and to protect the pilgrims and fathers, who live here, from the insults and spoils of the Arabs.

No European christian is permitted to enter the city, till he has paid the duties requir'd of him; nor is it possible for a stranger to stay in this place, with any safety, without keeping a good correspondence with the
Latin

* On account of a prophecy the Turks have amongst them, that by that gate the christians are to take Jerusalem. Thompson's Travels. Vol. III. pag. 125.

Latin fathers *. Upon mount Calvary the church of the holy sepulchre, which is chiefly visited by the pilgrims, is situated. This building is about a hundred paces in length, and sixty in breadth; and the workmen were oblig'd to reduce this hill to a plain area, in order to prepare it for laying the foundation; but great care, as they told me, was taken, that no part of the hill should be touch'd, or receive the least alteration, which were more immediately concern'd in our Saviour's passion: and for this cause it is, that that part of mount Calvary, where it is said Christ was taken up and nail'd to the cross, is left intire; being a space of ground about twelve yards square, and stands at this day so much higher than the floor of the church, that there are one and twenty steps to go up to the top of it: nay, even the holy sepulchre, which originally was a cave hewn out in the bottom of the rock, may be now compar'd to a grotto standing above ground, and having the rock cut away and levell'd all round.

I shall now give you a description of the holy places; by which I would have you understand, such as are esteem'd most sacred, for

the

* There are instances of several Englishmen, who have been accused and traduc'd for spies by those holy men, and met with great difficulties; and some, having slighted the assistance of these Latin fathers, were never suffer'd to return, to give an account of the usage they met with. Salmon.

the particular actions done in them, with regard to the sufferings, death, burial, and resurrection of our blessed Redeemer. Of these, they shewed me above twelve, within the narrow compass of this church; the most remarkable of which, are as follow: the place where Christ was scoffed at by the soldiers: the place where they parted his garments: the prison where he was confin'd, while they digg'd the hole to set the foot of the cross in, and prepar'd all things for his crucifixion: the place where he was nail'd to the cross: where the cross stood: the very spot where the soldier stood when he pierc'd his side: where he was put into the sepulchre: where the angel appear'd to the women after his resurrection: the place where our Saviour himself appear'd to Mary Magdalene, &c. &c. All these places are adorn'd with several altars, erected in small chapels round about the church. In the gallery within, and some other little edifices adjoining to the outside, are the apartments for the reception of the pilgrims and monks, where heretofore almost every christian kingdom maintain'd a small number of the latter: but there are only three sects now remaining; namely, the Latins, Greeks, and Armenians: all the rest having been driven away by the extortions and impositions of their Mahometan landlords; and the Armenians are at present so much in debt

debt to the Turks, that it is more than probable they will soon be oblig'd to abandon their quarters. But besides the separate apartments, every nation, or fraternity, has its respective altar and sanctuary allotted to its own use; about which, great contentions have arose among them, every sect claiming the holy sepulchre as its own property; and were so zealous in having it appropriated to their own peculiar use, and the Greeks and Latins in particular have so warmly disputed the privilege of saying mass in this chapel, that they have come to blows about it, and desperately wounded each other, at the very entrance of the sepulchre*, mingling, by these scandalous contests, their own blood with their sacrifices†. The principal business of

* As an evidence of this fury, the father-guardian of the Latin convent, shew'd us a great scar upon his arm, which he told us was the mark of a wound, given him by a sturdy Greek priest, in one of these unholy wars. Who can expect ever to see these holy places rescued from the hands of infidels? or, if they should be recover'd, what deplorable contests might be expected to follow about them? seeing, even in their present state of captivity, they are made the occasion of so much rage and animosity. Maundrell.

† For putting an end to these infamous quarrels, the French king interposed by a letter to the grand vizier, about the year one thousand six hundred and eighty-five; and in one thousand six hundred and ninety, an order was obtain'd, for putting the holy sepulchre into the hands of the Latins; who, since that time, have had the sole privilege of saying mass in it, and solemnizing any public office of religion; though christians of all nations are permitted to go into it, to perform their private devotions. Thompson's Travels. Vol. III. pag. 129.

of the monks who reside here, is, to take care to trim the lamps, and to pay devotional visits, and make solemn processions to the several altars and sacred places. In this employment they spend many years, and some their whole lives; being buried alive, as it were, in our Lord's sepulchre, transported with the pleasing contemplations naturally arising from this sacred mansion. The Latin fathers particularly, who are about twelve in number, with their president, make daily processions to the several sanctuaries in solemn form, each singing a Latin hymn, suitable to the occasion; but at Easter, the season when the pilgrims come to Jerusalem, their duty is greater, and their ceremonies more numerous than at any other time of the year; therefore, to gratify your curiosity, I shall here describe their method of celebrating that festival.

I went to Jerusalem in Passion Week, and on Good Friday night the solemnity began, which has something extraordinary in it. When it grew duskish, all the monks and pilgrims met in the chapel, erected where, it is suppos'd, Christ appear'd after his resurrection to Mary Magdalene, where one of the Latin fathers preach'd a sermon; during which, the candles were all extinguish'd. This done, every one had a lighted taper put in his hand, and they all walked in procession
round

round the church. The first place they stopped at, was a small cell, wherein is kept the pillar of Flagellation, where a hymn was sung suitable to that cruelty; after which, a sermon was preach'd on that subject *. From hence we went in pairs to the chapel of the Prison †, where we had another hymn, and a third sermon. We came next to the chapel of the Division of Garments. Here another hymn was sung, but no sermon. We advanc'd forward to the chapel of Derision §, where we had another sermon, and a fourth hymn. From hence they went up to mount Calvary, leaving their shoes at the bottom of the steps. Here was another hymn sung, and a sermon on the crucifixion ||. We next went to an adjoining chapel, parted from the former only by a curtain; at the east

* This pillar, or rather the piece of it here preserv'd, is near a yard high, and is secured by an iron grate, so that no body can touch it, though it may be view'd distinctly. Thompson.

† This is a little dark place, to which we descend by three steps, and belongs to the Greeks, who keep a lamp there continually burning. Ibid.

§ In this chapel is an altar, supported by two pillars, and underneath it a piece of greyish marble, on which they say the soldiers plac'd our Saviour when they crown'd him with thorns, and mocked him, saying, 'Hail, king of the Jews'; from which mockery, the chapel takes its name. Ibid.

|| This chapel is cover'd all over with mosaic work; and, in the middle of the pavement, are some marble stones, of several colours, design'd to shew the very place where our Lord's blood fell, when his hands and feet were pierced. It belongs to the Latins, is adorn'd with thirteen lamps, and a candlestick with twelve branches. Ibid.

east end of which, is the very spot on which our Redeemer was crucified. In this place the rock rises full half a yard higher than the floor, in the form of an altar, about ten feet long, and seven in breadth. In the middle of this altar is a hole, hewn out of the solid rock, seven inches diameter, and two feet deep, which is affirm'd to be the same individual hole in which the foot of the cross was fix'd *. Here again they sung a hymn, and we was entertain'd with a discourse on the passion. This ended, two fryars, representing Joseph of Arimathea, and Nicodemus, came with great solemnity to the cross, where with mournful looks they drew forth the
nails,

* This hole is now plated with silver, and the pilgrims thrust their arms into it; kiss, and prostrate themselves upon it, and apply their beards and crucifixes to it, whereby they acquire, as is apprehended, uncommon sanctity. On the right side of the place where our Saviour's cross stood, is that of the penitent thief, who was crucified with him. On the left hand that of the wicked thief, which are represented by two crosses fix'd on little marble pedestals. Between the place of our Lord's cross, and that of the impenitent thief, is the cleft in the rock; which, in all probability was made, as it is said to have been, by the earthquake that happen'd when the son of God suffer'd: 'And behold, the veil of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, truly this was the son of God'. Matthew xxvii. 51, 54. That this is a genuine breach, and not counterfeited by art, every one who sees it must needs be convinc'd; for the sides of it answer exactly to each other, even where they are unaccessible to the tools of a workman. Thompson.

nails, and took down the bloody image which had been plac'd upon it; and was contriv'd so, that the limbs were perfectly flexible and soft, as if real flesh *. When the artificial body was taken down, they put it into a large winding sheet, and the whole company attending, brought it from mount Calvary, to the stone of unction, which is suppos'd to be the very place where Christ's body was anointed, and prepar'd with aloes and myrrh for interment †. Here they laid down the imaginary corps, wrapped it in the winding sheet, and sung a hymn. This done, one of the fathers preach'd a funeral sermon in the Arabic tongue, and the ceremony ended.

Near the stone of unction is a little chapel, at the entrance of which stands the tomb of Godfrey of Bouillon, which has over it an arched roof, supported by four pillars. On the marble is engraved this epitaph in Latin;

' Here lies the renown'd Godfrey of Bouillon,
' who establish'd the worship of Christ all
' over this land.

Numb. X.

G g

On

* It is no small surprize to strangers to see the two fathers bend down the arms, which were extended upon the cross, and dispose them in such a manner as is usual in laying out a corpse. Thompson.

† This stone of unction is about seven feet long and two broad, set around with a chequer'd border of red and white marble;

On the other side is the monument of his brother Baldwin, much like the other, with an inscription in Latin also; to this effect in English, as translated by a countryman :

Like Judas, zealous for his country's laws,
Baldwin, great champion in the christian cause;
Whom Cedar † Egypt, and Damascus' land,
Dreaded and serv'd with tributary hand;
'Pale death, the best, the mightiest monarch's doom,
Has here laid humble in a scanty tomb.*

These were the two first kings of Jerusalem, and they shew'd me here four more marble monuments, which they said were for the children of Baldwin, but are much defaced. Hence I went down thirty steps to the chapel of St. Helena, which is large, and has over it a dome, supported by four white marble pillars. From this place I went down eleven steps, cut out of the
rock

marble; and, to prevent its being trod upon, is inclosed with iron rails. Thompson.

* This is meant of Judas Maccabeus, one of the sons of Mattathias, who was made general of the Jews after his father, and gain'd many signal victories; but was, at last, slain in battle, being basely deserted by great part of his army. Ibid.

† Part of Arabia, so call'd from Kedar, the son of Ishmael, and the Cedreni his descendants, who inhabited Arabia Petraea.

rock of mount Calvary, to the chapel of
Invention of the Cross *.

The choir of the church of the holy sepulchre very much resembles those of your cathedrals, surrounded with large pillars, which support a dome of freestone. In the body are two circular galleries one over another, supported by large square pillars, formerly faced with marble, but many of them are now stripped of that ornament. Here are also several mosaic pictures in niches, representing prophets, apostles and martyrs; and the effigy of the emperor Constantine, opposite to that of his mother Helena, the founder of this venerable fabric. This part of the church is cover'd with another dome, supported with rafters of cedar, open

* This place is an obscure vault, where they say was formerly a ditch, at the foot of Calvary, and called by the prophet Jeremiah, xxxi. 40. 'the valley of the dead'; and wherein the Jews threw the cross on which our Saviour suffer'd, and cover'd it with rubbish. Here it lay buried till the time of Helena, the mother of Constantine, who caused the place, pointed out to her by a certain Jew, to be digged up by workmen to a great depth, and at last found three crosses; but, being at a loss how to distinguish the cross of Christ, from those of the two malefactors, it is said the doubt was removed by a miracle; for a sick woman having both the crosses of the criminals, without receiving the least benefit, was immediately cured of her disease, by touching the real cross of our Saviour. How much truth there is in this story, I leave to the judgment of the reader: however this is certain, on the third of May, the day on which the Invention of the Cross is suppos'd to have happen'd, is an ancient festival, and still continues to be observ'd by the church of Rome, in memory of that discovery. Thompson.

open at the top to let in the light. Directly underneath this opening is the holy sepulchre, which stands considerably above the floor of the church. Before you enter into this holy place, you go over a little rising about a foot higher than the floor, on which I observ'd a seat of white marble; because it was there, as they told me, the angel sat upon a stone, when he inform'd the women that our Lord was risen *. From this place I crept into the chapel of the holy sepulchre, the door of which is about a yard high and two feet wide, and the whole no more than eight feet square, and about the same height. It is hewn out of the solid rock, and wainscoted with white marble. As I enter'd barefooted, which all do, in regard to the sacredness of the place, I was shewn the tomb of our Lord, which stood on the right hand, and is faced with marble, and rais'd about a yard from the floor, in form of an altar. There are three holes cut through the roof of this chapel, to carry off the smoak of the lamps, which are kept constantly burning. The whole chapel

* And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door and sat upon it. And the angel of the Lord answer'd, and said unto the women, fear not ye, for I know that ye seek Jesus, which was crucified; he is not here but is risen, as he said; come and see the place where the Lord lay. Matt. xxviii. 2, 3, 4.

chapel is encompass'd on the outside with ten pillars of white marble; and the lamps constantly burning make it exceeding hot. The east end of the church of the holy sepulchre terminates in a semicircle, like that of St. Paul's in London; in which stands the high altar, richly gilt, and adorn'd with the pictures of several saints, drawn at full length.

The other remarkable things I view'd in this city, were the palace of Pilate, now an ordinary dwelling-house; St. Stephen's Gate, which is on the east side the town; the area where the famous temple of Solomon was situated. Hereon the Turks have built a mosque, and no christian is allow'd to go within its borders. It lies on the top of mount Moriah, and opposite to the mount of Olives, which two hills are parted by the valley of Jehosaphat. The Turkish mosque, as they say, stands on the very spot which was formerly taken up by the Holy of Holies. On the south side of the above-mention'd area, is another Turkish mosque, anciently the church of the purification of the blessed Virgin. From the palace of Pilate begins the Dolorous Way, along which our Saviour was led to his crucifixion. As you come out of the house there is a descent, formerly call'd the Scala Sancta, or Holy Stairs, from our Lord's going up and down them.

them several times *. Not far from hence they shew'd me two windows, parted only by a little marble pillar, where they say Pilate presented Christ to the people, saying, 'behold the man'. Two hundred yards from hence I was shewn the ruins of a church, which they told me was erected on the place where the blessed Virgin fell in a swoon, when she beheld our Lord bearing the cross, and used despitefully. About fifty paces farther they met Simon, the Cyrenian, and compell'd him to carry it. A little distance from hence they shew the place where our Saviour said to the women, 'weep not for me, but for yourselves and your children'. Opposite to this, they say, the house of the rich glutton stood. A little farther is the house of Veronica, who, seeing our Saviour's face smear'd over with sweat and blood, push'd through the croud and wiped it with an handkerchief †. Not far from this house I pass'd by the Gate of Judgment, through which the criminals were, in ancient times, led to execution.

I have now given you a description of every thing I observ'd within the city of Jerusalem,

* These stairs, as they say, were carried to Rome by Constantine, or his mother Helena. Thompson, vol. III. pag. 140.

† On which the Lord, as they say, in testimony of his thankfulness for that charitable office, left the resemblance of his face miraculously stamped; and which is still shewn at St. Peter's in Rome, on certain festivals. Thompson.

from a Gentleman to his Sister. 231

Jerusalem, worthy your notice; and, as I am very sensible of your pious inclination, am fully persuaded you will not think me tedious in the narration. Read and meditate on the sufferings of our blessed Redeemer with fervent devotion, and a thankful heart, that you may be made a partaker of those blessed mansions he has prepar'd for those that follow his example: from which that you may never deviate, is, dear sister, the daily prayer of

Your ever loving brother, &c.

LETTER XXXII.

Of Jericho, Jordan, the Dead Sea, Bethlehem, Solomon's pools and gardens, &c.

Dear sister,

WHEN I left Jerusalem, I came out through St. Stephen's Gate; and, having passed over the valley of Jehosaphat, and part of the mount of Olives, I soon reached Bethany, now a little village. Here they shew'd me some old ruins, supposed to have been the house of Lazarus, and also the sepulchre wherein he lay when he was raised from the dead*; and, a little farther, the

* This place is held in great veneration by the Turks, who use it as an oratory, and demand a small gratuity of the

the habitation of Mary Magdalene: from hence going down a steep hill I came to a well, which they called the fountain of the apostles*. Having travelled some hours among hills and valleys, through a very barren country, I at length came to a mountainous desert, in which they told me the devil tempted our Saviour. Casting my eyes down into the deep valley, I saw the ruins of some cells, where the hermits came to do penance; and, indeed, I never saw a place more comfortable and abandon'd for that purpose. The tops of these desolate hills gave me a delightful prospect of the mountains of Arabia, the Dead Sea, and the plain of Jericho, into the last of which I descended in about five hours after I left Jerusalem. Here I was shewn an exceeding high mountain; to the top of which, it is said, the devil took our Saviour, when he shewed him the kingdoms of the world†. Half way up this hill, which has a very difficult and dangerous ascent, there is a chapel erected, and another on the top, and several holes and caves in the side of the mountain, in some of which hermits formerly re-

the christians for being admitted to see it. Thompson.

* Here, according to tradition, the apostles were wont to drink and refresh themselves; in their passage between Jerusalem and Jericho. Salmon.

† 'Again, the devil taketh him up into an exceeding high mountain, and shewed him all the kingdoms of the world; and the glory of them'. Matt. iv. 8.

resided *. At the foot of this mountain is the fountain of Elisha; so called, from its being miraculously purged of its brackish taste by that prophet †. These waters are received into a large pond, from which they are distributed through the fields, lying between this place and Jericho, which occasions their great fertility. Not much above a mile from hence stands Jericho, now a poor dirty village, inhabited by Arabs §. Not far from hence they shewed me the place where Zacheus is said to have stood. About two hours easy ride from hence, I came within a quarter of a mile of the river Jordan, where I saw the ruins of a church and convent, dedicated to St. John, in memory of his baptizing our Saviour; founded, as near as could be conjectur'd, on the very spot where the baptist had the honour to perform that grand ceremony. On the farther side this convent is

Numb. X. H h a small

* This place is still frequented by some zealots, who come hither to this day to keep their Lent, in imitation of our Saviour. Maundrell.

† And Elisha went forth unto the spring of the waters, and cast salt in them, and said, thus saith the Lord, I have healed these waters, there shall not be from thence any more dearth, or barren land; and the waters were healed unto this day, according to the saying of Elisha, which he spake. 2d Kings xi. 21, 22.

§ Jericho was formerly a wealthy city, belonging to the tribe of Benjamin, and the first which Joshua took from the Canaanites, the walls falling down on the shouts of the Israelites. In the time of the second temple, this city yielded to Jerusalem, and had a royal palace in it, where Herod the great ended his Days. Thompson.

a small descent, supposed to be the outermost boundary to which the river Jordan formerly overflowed; particularly in March, and in the time of harvest *. From this descent I went about a furlong upon level ground, and came to the bank of the present river, which is cover'd so thick with willows, tamarisks, and bushes, that it is difficult to get sight of the water. There is a thick wood on the other side, in which, it is said, there are lions and other beasts of prey; but I neither heard or saw any of these voracious creatures.

It is necessary I should in this place give you a particular description of Jordan, which has been the scene of many miracles, and more especially made famous by the baptism of our blessed Redeemer; and, besides, it is the most considerable stream in this country †. The head of it is a small lake, near

* But, perhaps, these inundations are quite ceased, or are not so frequent as formerly; since we discover'd no signs of any such thing when we were there, which was in the beginning of April. Thompson.

† Jordan is by far the most considerable river, except the Nile, that I have seen either in the Levant, or Barbary. However I could not compute it to be more than thirty yards broad, though this is in a great measure made up by the depth; which, even at the brink, I found to be three. If then we make this, during the whole year, for the mean depth of the stream, which I am to observe farther runs about two miles an hour, the Jordan will every day discharge into the Dead Sea, about six million ninety thousand tons of water. So great a quantity of water being daily received, without any visible increase in the usual limits of the Dead Sea, hath made some conjecture, that it must be absorb'd by the burning

near the mountain of Anti-Libanus, called Phjala. It is very deep, and so rapid, that there is no swimming in it; the water being thick and turbid, the natural consequence of its rapidity. As to its breadth, I must confess, it fell very short of my expectation; for, though so near the influx of the Dead Sea, according to my computation, in which I aim'd at the nicest exactness, it appear'd to be but very little more than five and twenty yards over. About two miles before I came to the Dead Sea, into which the Jordan empties itself, I took particular notice of the unevenness of the ground, being all over hills and hollows; the cause of which I was at a loss to account for *. Upon this sea shore I found

burning sands; others that there are subterraneous cavities to receive it, &c. not considering that the Dead Sea alone will lose every day near one third more in vapour, than what this amounts to. Thompson.

* I was inform'd, says the same author, that the bitumen, for which the Dead Sea hath been always remarkable, is rais'd at certain times from the bottom in large hemispheres; which, as soon as they touch the surface, and so are acted upon by the external air, burst at once, with a great smoke and noise, like the Pulvis Fulminans of the chymists, and disperse themselves round about in a thousand pieces. But this happens only near the shore; for in greater depth, the eruptions are supposed to discover themselves only in such columns of smoke, as are now and then observed to arise from this lake; and, perhaps, to such eruptions as these, we may attribute that variety of pits and hollows which are found in the neighbourhood of this lake. The bitumen, in all probability, is accompanied from the bottom with sulphur, inasmuch as both of them are found promiscuously upon the wash of the shore. The latter is exactly the same with common

found some small black pebbles; which, being set on fire by a candle, emitted a stinking smoak, but have this extraordinary quality, that they only lose in their weight by burning, suffering no diminution in their bulk. The water of the Dead Sea is clear, but very salt and offensive: nor do I at all wonder at the prevailing tradition; namely, that no fish, or other animals, can live in it; and that birds in attempting to fly over it, drop down dead *.

This lake Asphaltés, call'd the Dead Sea, is supposed to have been form'd by the sinking down of the vale of Siddim, where the five cities of Sodom, Gomorrah, Admah, Zeboiim, and Bela once stood †. For this reason it has been represented as an everlasting monument of the just judgment of God, to deter mankind

common native sulphur; the former is friable, heavier than water, yielding upon friction, or being set on fire, a foetid smell. Neither does it appear to be, as Dioscorides describeth his Asphaltus, of a purplish Colour, but is as black as jet, and exactly of the same shining appearance. Shaw's Travels, pag. 374, &c.

* But I assure you I saw several birds flying over it without receiving any hurt; and don't doubt but there are fish in the lake, having observed the shells of some on the shore. Maundrell.

† ' And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela, the same is Zoar, and they joined battle with them in the vale of Siddim. Gen. xiv. 8.

mankind from committing the like enormities *.

From hence I returned to Jerusalem, and set out the next day to visit Bethlehem, which is at the distance of about six miles from that city. In the road I passed by the valley of Rephaim, memorable for the victories David obtain'd over the Philistines in that place. In the way I was shewn the house of old Simeon, who sung the Nunc Dimittis in the temple, when our Saviour was brought thither: and also the famous turpentine tree, under which, it is said, the blessed virgin sat down to rest, when she bore in her arms the Son of God, to present him at the temple. From hence I came to a convent, dedicated to Elias. Here the Greek monks pretended to shew me the impression of that prophet's body in the hard stone. They shewed me also another curiosity, which

* How this fine valley was turned into this disagreeable lake, we may form some notion, by considering that the soil consists of bitumen and combustible substances. Now it is reasonable to suppose, that the thunder and lightning, which doubtless were concern'd in the overthrow of Sodom and Gomorrah, falling in great abundance upon some pits of bitumen, they took fire immediately, and the fire penetrated into the lowest bowels of that bituminous country; and these wicked cities were subverted by a dreadful earthquake, which was follow'd by the subsiding of the ground: and as the earth sunk, the waters would unavoidably run to this place in great abundance, and mixing with a great quantity of bitumen, would form a lake of what was before a valley, impregnated with such qualities, as this lake at present is known to possess. Thompson.

which they would make me believe was Rachel's tomb; though the present monument is evidently of modern structure, and in the Turkish manner.

I next came to Bethlehem, the ever-memorable place of our Lord's nativity, which is now a mean village, though anciently a fine city, call'd Ephratah, belonging to the tribe of Benjamin. Over the spot on which our Saviour was born, the empress Helena erected a magnificent church, into which I enter'd through a portico supported by sixteen pillars. The body of it is cover'd with a lofty roof all of cedar, and sustained by four rows of white marble pillars, ten in each row, by which are formed five isles, that in the middle being by much the most spacious. The choir terminates in a semicircle, and here stands the altar. As I enter'd, I observ'd two other semicircular divisions, which had their respective altars also. Over this part is a noble cupola,

from a Gentleman to his Sister. 239

which our Lord was laid. It is about two feet high from the floor, hewn out of the solid rock, and fac'd with white marble. Here likewise is the chapel of St. Joseph, the suppos'd father of our Lord, and that of the holy innocents. Adjoining to this church is a Franciscan monastery, surrounded by a strong wall. Near to Bethlehem is a valley where they say Jacob kept his flocks; being the very same, as they told me, where the angel appear'd to the shepherds, declaring the birth of Christ; and where that pious empress Helena built a church also, which now lies in ruins.

I went next to see those famous fountains, pools and gardens, said to have been the delight and contrivance of Solomon*. The ponds are three in number, about ninety paces broad, and lin'd with a wall; but there is a difference in the length, the uppermost being two hundred and sixty paces, the second two hundred and the third one hundred and

found some small black pebbles; which, being set on fire by a candle, emitted a stinking smoak, but have this extraordinary quality, that they only lose in their weight by burning, suffering no diminution in their bulk. The water of the Dead Sea is clear, but very salt and offensive: nor do I at all wonder at the prevailing tradition; namely, that no fish, or other animals, can live in it; and that birds in attempting to fly over it, drop down dead *.

This lake Asphaltis, call'd the Dead Sea, is supposed to have been form'd by the sinking down of the vale of Siddim, where the five cities of Sodom, Gomorrah, Admah, Zeboiim, and Bela once stood †. For this reason it has been represented as an everlasting monument of the just judgment of God, to deter mankind

common native sulphur; the former is friable, heavier than water, yielding upon friction, or being set on fire, a fætid smell. Neither does it appear to be, as Dioscorides describeth his Asphaltus, of a purplish Colour, but is as black as jet, and exactly of the same shining appearance. Shaw's Travels, pag. 374, &c.

* But I assure you I saw several birds flying over it without receiving any hurt; and don't doubt but there are fish in the lake, having observed the shells of some on the shore. Maundrell.

† ' And there went out the king of Sodom, and the king of Gomorrah; and the king of Admah; and the king of Zeboiim, and the king of Bela, the same is Zoar, and they joined battle with them in the vale of Siddim'. Gen. xiv. 8.

from a Gentleman to his Sister. 237
mankind from committing the like enormities *.

From hence I returned to Jerusalem, and set out the next day to visit Bethlehem, which is at the distance of about six miles from that city. In the road I passed by the valley of Rephaim, memorable for the victories David obtain'd over the Philistines in that place. In the way I was shewn the house of old Simeon, who sung the Nunc Dimittis in the temple, when our Saviour was brought thither: and also the famous turpentine tree, under which, it is said, the blessed virgin sat down to rest, when she bore in her arms the Son of God, to present him at the temple. From hence I came to a convent, dedicated to Elias. Here the Greek monks pretended to shew me the impression of that prophet's body in the hard stone. They shewed me also another curiosity, which

* How this fine valley was turned into this disagreeable lake, we may form some notion, by considering that the soil consists of bitumen and combustible substances. Now it is reasonable to suppose, that the thunder and lightning, which doubtless were concern'd in the overthrow of Sodom and Gomorrah, falling in great abundance upon some pits of bitumen, they took fire immediately, and the fire penetrated into the lowest bowels of that bitumenous country; and these wicked cities were subverted by a dreadful earthquake, which was follow'd by the subsiding of the ground: and as the earth sunk, the waters would unavoidably run to this place in great abundance, and mixing with a great quantity of bitumen, would form a lake of what was before a valley, impregnated with such qualities, as this lake at present is known to possess. Thompson.

which they would make me believe was Rachel's tomb; though the present monument is evidently of modern structure, and in the Turkish manner.

I next came to Bethlehem, the ever-memorable place of our Lord's nativity, which is now a mean village, though anciently a fine city, call'd Ephratah, belonging to the tribe of Benjamin. Over the spot on which our Saviour was born, the empress Helena erected a magnificent church, into which I enter'd through a portico supported by sixteen pillars. The body of it is cover'd with a lofty roof all of cedar, and sustained by four rows of white marble pillars, ten in each row, by which are formed five isles, that in the middle being by much the most spacious. The choir terminates in a semicircle, and here stands the altar. As I enter'd, I observ'd two other semicircular divisions, which had their respective altars also. Over this part is a noble cupola, cover'd with lead, and adorn'd with mosaic figures within. Not far from the great altar are two marble stair-cases, one on each side, and consisting of thirteen steps each, by one of which I descended into the chapel of the nativity. Here is an altar under a concave, with a representation of the nativity, and here lamps are kept burning continually. From hence I went down three steps into another little chapel, where they shewed me the manger in which

which our Lord was laid. It is about two feet high from the floor, hewn out of the solid rock, and fac'd with white marble. Here likewise is the chapel of St. Joseph, the suppos'd father of our Lord, and that of the holy innocents. Adjoining to this church is a Franciscan monastery, surrounded by a strong wall. Near to Bethlehem is a valley where they say Jacob kept his flocks; being the very same, as they told me, where the angel appear'd to the shepherds, declaring the birth of Christ; and where that pious empress Helena built a church also, which now lies in ruins.

I went next to see those famous fountains, pools and gardens, said to have been the delight and contrivance of Solomon*. The ponds are three in number, about ninety paces broad, and lin'd with a wall; but there is a difference in the length, the uppermost being two hundred and sixty paces, the second two hundred, and the third one hundred and twenty. They are contriv'd so, that the waters of the uppermost fall into the second, and those of the second into the third. Near these is a neat castle, of modern structure; and,

* It is by no means improbable that these pools are the same with Solomon's, there being not the same store of excellent spring water in all the land of Palestine. Maundrell.

and, at a small distance, the spring from whence these pools are supply'd *.

The good fryars here have the history of all the remarkable places at their fingers ends; and you must pardon me if I compare them, in this respect, to the man who shews the tombs in Westminster Abbey. Indeed I should tire your patience to enumerate all the little places which scripture-story has made remarkable in the Holy-Land, and shall therefore add but one more: between Beth-lehem and Jerusalem is a convent of Greeks, named the Convent of the Cross, on account of a tradition, that here is the ground that nurtur'd the root, that bore the tree, that yielded the timber, that made the cross on which our Saviour was crucified. Here, underneath the altar, they shew'd me a hole where the stump of a tree stood, which the pilgrims fall down before and worship! A notable instance of bigotry, credulity, and superstition, as any I ever beheld, and which occasions much mirth among the Turks.

I have at length perform'd the task you impos'd upon me; and, if herein I have given you satisfaction, I shall think myself amply rewarded for the trouble it has cost me: who am, dear Charlotte,

Your ever affectionate brother, &c.

APPENDIX.

* Alluding to the text in scripture, 'I made me gardens and orchards, and I planted trees in them of all kinds of fruit. I made me pools of water, to water therewith the wood that bringeth forth trees'. Ecclesiastes xi. 5, 6.

APPENDIX.

CHAP. I.

*The birth, life, travels, and death of our
blessed Lord and Saviour* **JESUS
CHRIST.**

WHEN all the world was in peace,
the temple of Janus was shut; and
when the sceptre had departed
from Judah, and the number of
Daniel's years were accomplish'd, God, out of
his compassion towards sinful man, sent his
Son into the world, to take off that guilt of
sin, which stuck close to our nature, and all
the punishment consequent thereto; which
was effected in the manner following:

During the reign of Herod, God sent the
angel Gabriel to a holy Maid, named Mary,
Numb. XI. I i who

who was espoused to Joseph, at Nazareth, a city of Galilee: the angel came to her, and said, 'Hail! thou art highly favoured, the Lord is with thee; blessed art thou among women'. Mary, though of an excellent disposition to receive the highest honour that ever was done to the daughters of men, was nevertheless a little discomposed in her mind, troubled at the angel's saying, and contemplated what manner of salutation this should be. The angel, to comfort her, added, 'Fear not Mary, for thou hast found favour with God; thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus'. The holy Virgin, who had not as yet taken one step towards the consummation of her marriage, thought it very unlikely she should become the mother of the Messias; and said to the angel, 'How shall this be, seeing I know not a man?' The angel reply'd, 'the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee, shall be called the Son of God'. Having thus done his message, the angel departed; and, at the same instant, the Holy Spirit of God did make her conceive in her womb the Saviour of the world. When the Son of God was incarnate in the womb of the holy Maid, she went to visit her couzen Elizabeth, who also

also had conceiv'd a son in her old age; and was before appriz'd of Mary's pregnancy, by revelation and the spirit of prophecy. The holy Virgin could not be insensible; but that Joseph would be troubled with sorrow and misapprehensions at her being with child; yet, conscious of her innocence, she remain'd silent on this head, and put her whole confidence in God, who sent an angel to reveal to him the chastity of his spouse, and the divinity of her Son; and, by his almighty hand and infinite wisdom, brought the holy Maid to Bethlehem, to be taxed with her husband Joseph, pursuant to a decree issued out by Augustus Caesar, for taxing all the world. When they arriv'd at Bethlehem, the place was so throng'd with strangers, there was no room for them in the inn. She that was mother of the King of all creatures, could find nothing but a stable to retire to, where she humbly bowed her knees, and brought her first born into the world, at the expiration of nine months. As there was no sin in the conception, so had she no pain in the production. But although Jesus was born of a poor mother, in a poor place, in a cold winter's night, far from home, amongst strangers, and with all the circumstances of humility and poverty; yet did God, the universal father of all men, give notice of his nativity to all
the

and, at a small distance, the spring from whence these pools are supply'd *.

The good fryars here have the history of all the remarkable places at their fingers ends; and you must pardon me if I compare them, in this respect, to the man who shews the tombs in Westminster Abbey. Indeed I should tire your patience to enumerate all the little places which scripture-story has made remarkable in the Holy-Land, and shall therefore add but one more: between Beth-lehem and Jerusalem is a convent of Greeks, named the Convent of the Cross, on account of a tradition, that here is the ground that nurtur'd the root, that bore the tree, that yielded the timber, that made the cross on which our Saviour was crucified. Here, underneath the altar, they shew'd me a hole where the stump of a tree stood, which the pilgrims fall down before and worship! A notable instance of bigotry, credulity, and superstition, as any I ever beheld, and which occasions much mirth among the Turks.

I have at length perform'd the task you impos'd upon me; and, if herein I have given you satisfaction, I shall think myself amply rewarded for the trouble it has cost me: who am, dear Charlotte,

Your ever affectionate brother, &c.

A P P E N D I X.

* Alluding to the text in scripture, 'I made me gardens and orchards, and I planted trees in them of all kinds of fruit. I made me pools of water, to water therewith the wood that bringeth forth trees'. Ecclesiastes xi. 5, 6.

APPENDIX.

CHAP. I.

*The birth, life, travels, and death of our
blessed Lord and Saviour* JESUS
CHRIST.

WHEN all the world was in peace,
the temple of Janus was shut; and
when the sceptre had departed
from Judah, and the number of
Daniel's years were accomplish'd, God, out of
his compassion towards sinful man, sent his
Son into the world, to take off that guilt of
sin, which stuck close to our nature, and all
the punishment consequent thereto; which
was effected in the manner following:

During the reign of Herod, God sent the
angel Gabriel to a holy Maid, named Mary,
Numb. XI. I i who

who was espoused to Joseph, at Nazareth, a city of Galilee: the angel came to her, and said, 'Hail! thou art highly favoured, the Lord is with thee; blessed art thou among women'. Mary, though of an excellent disposition to receive the highest honour that ever was done to the daughters of men, was nevertheless a little discomposed in her mind, troubled at the angel's saying, and contemplated what manner of salutation this should be. The angel, to comfort her, added, 'Fear not Mary, for thou hast found favour with God; thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus'. The holy Virgin, who had not as yet taken one step towards the consummation of her marriage, thought it very unlikely she should become the mother of the Messiah; and said to the angel, 'How shall this be, seeing I know not a man?' The angel reply'd, 'the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing that shall be born of thee, shall be called the Son of God'. Having thus done his message, the angel departed; and, at the same instant, the Holy Spirit of God did make her conceive in her womb the Saviour of the world. When the Son of God was incarnate in the womb of the holy Maid, she went to visit her couzen Elizabeth, who
also

also had conceiv'd a son in her old age, and was before appriz'd of Mary's pregnancy, by revelation and the spirit of prophecy. The holy Virgin could not be insensible, but that Joseph would be troubled with sorrow and misapprehensions at her being with child; yet, conscious of her innocence, she remain'd silent on this head, and put her whole confidence in God, who sent an angel to reveal to him the chastity of his spouse, and the divinity of her Son; and, by his almighty hand and infinite wisdom, brought the holy Maid to Bethlehem, to be taxed with her husband Joseph, pursuant to a decree issued out by Augustus Caesar, for taxing all the world. When they arriv'd at Bethlehem, the place was so throng'd with strangers, there was no room for them in the inn. She that was mother of the King of all creatures, could find nothing but a stable to retire to, where she humbly bowed her knees, and brought her first born into the world, at the expiration of nine months. As there was no sin in the conception, so had she no pain in the production. But although Jesus was born of a poor mother, in a poor place, in a cold winter's night, far from home, amongst strangers, and with all the circumstances of humility and poverty; yet did God, the universal father of all men, give notice of his nativity to all the

the world, both Jews and Gentiles: to the Jewish shepherds, by an angel; to the eastern Magi, by a star. And now the blessed Saviour of the world began to do the work of his mission, and of our redemption; for when eight days were accomplish'd, his tender body was expos'd to the sharpness of the circumcising stone, which shed his blood in drops, as an earnest of those rivers which he afterwards pout'd out for cleansing human nature, and appeasing the wrath of God. At the expiration of a certain time the holy Virgin, also conformable to the law of Moses, tho' she had contracted no legal impurity by her sacred parturition, came to the temple to be purified. Here she presented the holy Jesus to God again, having nothing so precious to make an oblation of. And as every first born was to be sacrific'd to God, or redeemed if clean, the blessed Mother brought five shekels and a pair of turtle doves, to redeem the Lamb of God from the anathema. At this instant God directed Simeon and Anna, by a revelation, to come into the temple and see him whom all the world expected, Christ, the consolation of Israel. They saw him, they joyc'd, they sung hymns; and, after Simeon had taken him in his arms, he was so well satisfied with the honour, that he desir'd to live no longer.

Now

Now Herod being inform'd that the wife men intended to visit the Child, he called them to him; and with an air of hypocrisy desir'd them to bring him word when they had found the Babe, that he might go and worship him also. But God, who knoweth the hearts of all men, had forewarned Joseph in a dream of the king's bloody intention, who hastened away with Jesus and Mary into Egypt. From the return of this holy family to Nazareth, their habitation in Judea was near twelve years; and we have nothing transmitted to us from any authentic record, of what was transacted in this interval. As soon as they returned back into Palestine, they failed not to go to Jerusalem, to perform their usual devotions; and when Jesus was twelve years old, and his parents had finish'd their offices, and were fill'd with religion, they miss'd the Child; and, after much search, found him in the temple, disputing with the doctors, hearing them and asking them questions. St. John was at this time preaching in the wilderness; but when Jesus heard he was come down to Jordan to baptize, he took leave of his father and mother, and came to be baptized of him. As soon as Jesus was baptized, he pray'd; and the heavens were opened, and the Holy Ghost descended in the form of a dove, and alighted upon his head; and God the father, in a voice from heaven, said,

said,

noigil

said, 'Thou art my beloved Son, in whom I
 'am well pleased'. After this, Jesus was by
 the spirit driven into the wilderness, where
 he continued forty days and forty nights,
 without eating bread or drinking water, and
 the angels ministered unto him. At the end
 of the forty days, Jesus being hungry, the
 tempter invited him to eat bread of his own
 providing; but Jesus answered, it is written,
 'Man liveth not by bread alone, but by every
 'word that proceeds from the mouth of
 'God'. The devil, failing in this attempt,
 tries him again, requiring a demonstration of
 his being the Son of God: accordingly sets
 him upon the battlements of the temple, and
 desires him to throw himself down; which
 Jesus refusing, he next places the Holy Lamb
 upon a high mountain, represents to him all
 the glories of the world; all which, says he,
 are mine, and that he would give them to
 him, if he would fall down and worship him.
 This raised our Saviour's indignation, and he
 commanded satan to depart from him. Not
 long after, Jesus wrought his first
 miracle of turning water into wine, at the
 marriage in Cana of Galilee, which is need-
 less to relate here. He then went to reside
 a few days at Capernaum; but the great feast
 of the passover being near at hand, he as-
 cended to Jerusalem. The first public act on
 record which he did there, was an act of re-
 ligious,

ligion, for the honour of the temple; for divers merchants, and money changers, had converted this sacred place into a market, and bank. Mov'd with indignation at this sight, he made a whip of cords, drove the beasts out of the temple, overturned the tables of accounts, and commanded those who sold doves to carry them away. And being requir'd to give a sign of his vocation, he only metaphorically foretold the resurrection of his body, after three days interment. Destroy this temple, said he, and I will build it again in three days*. In this public convention Jesus did many miracles, which prov'd him to be the Messias. Now it was that Nicodemus, a doctor of law, and ruler of the nation, came to our Lord, and was convinc'd of his divine mission.

From Jerusalem, Jesus went up into the country of Judea, attended by his disciples, who received all comers, and baptized them. At this time John was cast into prison, for preaching seditious sermons; in one of which, he told Herod, it was not lawful for him to have his brother's wife. When Jesus had information that John was put into prison, he left Judea, and came into Galilee. In this journey he touch'd at Sychar, a city of Samaria; where, in the heat of the day, he sat down

* Speaking of the temple of his body.

down on the brink of Jacob's well; whither, while his disciples were gone to buy meat, a Samaritan woman came to draw water, of whom Jesus asked to drink; which she refused, and asked, 'Why he, being a Jew, should require water of a Samaritan?' Jesus on this expostulates with her; and, being thirsty, tells her of living water, of eternal satisfactions, of never thirsting again, and professes himself to be the Messiah. The woman, fill'd with joy and surprize; left her water-pot and ran to the city, to make known what was told her. Immediately all the city came to see, and many believed on the testimony of the woman, and more when they heard his discourses. They invited him to the town, where he was kindly entertain'd for three days; and then departed into Galilee, and came to Cana, where he wrought the first miracle. Here a nobleman came to him, with great reverence; and desir'd he would please to come to his house and heal his son, who was just expiring. Jesus instantly recovered the child at a distance, and dismissed the prince, telling him his son lived.

Now Jesus left Nazareth, and came to Capernaum, where he preached faith and repentance; and went all over Galilee, healing all manner of diseases, casting out devils, cleansing lepers, and giving strength to the lame. And when the people pressed on him

to

to hear the word of God as he stood by the lake of Genazereth, he enter'd into Simon's ship, and commanded him to launch into the deep, and from thence taught the people; and there wrought another miracle; for being Lord of all creatures, he commanded the fishes of the sea, and they obey'd. Though they had fished all night to no purpose, they let down their nets at the command of Jesus, and inclos'd such a vast multitude of fishes, that the net brake, and the fishermen stood amaz'd at the prodigious draught.

In the second year of our blessed Saviour's public ministry; being two years after his baptism, the approach of the second passover call'd him again to Jerusalem. On the south east side of this city, there was a famous pool, call'd Bethesda, to which a great multitude of invalids resorted, to be cured of their several distempers. Our Lord coming hither on the sabbath-day, and seeing a poor paralytic, who had been lame for thirty-eight years, healed him with a word speaking, and burs'd him to take up his bed and walk off. The Jews seeing him bearing a burthen on the sabbath-day, which was directly contrary to their law, exclaim'd against him. The poor man excus'd himself, by saying, the person who had healed him of his distemper, commanded him to do so. When the Jews were inform'd that his all-powerful physician was

Numb. XI. v. 10. K. de hns. bnd em. It was

Jesus; they brought him before the sanhedrim, with a design to take away his life. What was the result of our Saviour's defence before this august assembly; the evangelists have not told us; but the sequel of the history informs us, that it did not in the least abate the malice of the Pharisees; who, on the Sunday following, seeing his disciples pulling off some ears of corn, and eating the produce of them when they were hungry; they began again to clamour at their violation of the Sabbath; until our Saviour convinc'd them, that works of necessity were sometimes permitted, even to the breach of a ritual command; and that acts of mercy were the most acceptable method of serving God, upon any day. What ever. Soon after this our Saviour left Jerusalem, and return'd to Galilee; where, as he was preaching on the Sabbath-day, there stood a man before him, whose right hand was shrunk up and wither'd; and observing the Scribes and Pharisees insidiously watching whether our Lord would cure him or not, he order'd him to stand up in the midst of the assembly; then turning to these superstitious observers, put the question to them, 'Whether they thought it lawful to do good, or ill on the Sabbath-day? actually to save a life, or negligently to destroy it?' then commanded the poor man to stretch out his lame hand, and that very moment it be-
came

came as found as the other. The Pharisees, however, though silenc'd by his arguments, and surpriz'd at his miracles, join'd in a confederacy with the Herodians, how to take away his life; of which our Saviour being apprisd, he, with his disciples, withdrew to the sea side. But his name was now grown so famous, that vast multitudes come with their sick and possessed, not only out of Galilee and from Jerusalem, but from the provinces of Judea, Idumaea, and all the country about Jordan, from the Mediterranean to the coasts of Tyre and Sidon; all whom he cured, as fast as they came to him. Now finding the pressure of the people inconvenient, he order'd his disciples, for the future, to have a small vessel always ready; into which, upon occasion, he might enter: then retir'd to a solitary mountain, where he continued all night in prayer, intending next morning to elect twelve particular persons to be witnesses of his actions and discourses; and, after his departure out of the world, to be his vicegerents upon earth, founders of his church, and propagators of his gospel. To these twelve, of whom we shall speak hereafter, he gave the name of apostles; and when he perceiv'd the

These Herodians were either a particular sect of heretics, or a party or faction among the Jews, firmly attach'd to the interest of Herod.

the multitude gathering about him, he call'd these nearer than the rest to him, and began that excellent discourse, commonly call'd The Sermon on the Mount, which comprizes all the great principles of the christian religion. When our Saviour had ended this discourse, to confirm his doctrine by the testimony of miracles, on his descent from the mount he healed a leper, and return'd to Capernaum; where, at a distance, he cured the favourite servant of a Roman centurion *; and, at his arrival at the gate of Nain †, he brought to life the only son of a widow, as the people were carrying him out to be buried. Upon the fame of this, and other miracles, John the baptist, who was still in prison, sent two of his disciples to enquire of him, whether he was the true Messiah that was promis'd, or some other person was to appear in that character? Our Lord being at that time curing the deaf, lame and blind; and, instead of giving a direct answer, bid them go and report what they had seen to their master. When he had thus dismiss'd them, he began to talk with the people concerning John; and from hence took occasion to blame the per-

* A centurion was an officer, commanding an hundred men, much of the same rank with our captains.

† So call'd for the pleasantness of its situation; was a town of Galilee, about two leagues from Nazareth, not far from mount Tabor.

perverseness of the age, in despising both his and the baptist's testimony: then proceeded to upbraid the several cities where his miracles had been wrought; namely, Chorazin, Bethsaida, and especially Capernaum, with obstinacy and impenitence; and concluded with the following invitation to all such as were willing to be his disciples; 'Come unto me, all ye that are weary and heavy laden, and I will give you rest, &c.

When he had finish'd this discourse, he was invited, by one Simon, a rich Pharisee, to dinner. While he was at table, a certain woman, who had been noted for a lewd liver, came in and threw herself at the feet of Jesus, washed them with tears, wip'd them with her hair, kissed them, and anointed them with precious ointment. Hereupon Simon, who still retain'd the censorious principles of his sect, began to think within himself, that Jesus could not possibly be a prophet, or he would not have suffer'd this infamous woman to touch him. Our Saviour, who well knew the Pharisee's thoughts on this occasion, propos'd to him the parable of a certain creditor, who had two debtors, &c. then turning to the woman, not only apologiz'd for her behaviour and his own, but reproached his host for having omitted some instances of civility, which this woman, so contemptible in his eyes, had abundantly supply'd; and thereupon gave her a full pardon of all her sins.

Upon

Upon his leaving Nain, he made a progress through some other parts of Galilee, accompanied by his apostles, and sundry devout women, who attended his person and administered to his necessities. At length, returning to his own city Capernaum, upon the report of his being come again, such multitudes of people flock'd about him, that neither he or his disciples had time to eat; but his meat was to do the will of God, by healing the sick, and relieving the oppress'd; and therefore, as soon as a poor Demoniac, blind and dumb, was brought before him, he instantly restor'd him to his sight and speech, so that all who saw it unanimously agreed, that he could be no other than the promised Messiah: nevertheless the doctors of the law and Pharisees, who came from Jerusalem, ascrib'd this miracle to the power of the devil; whereupon our Saviour shew'd the absurdity of their allegations, by the comparison of a kingdom, or house divided against itself, which is the most effectual way to bring it to delolation. But this did not prevent the Scribes and Pharisees from demanding new miracles, to evince his divine Mission; but as he had already given them a sufficient number, he only refer'd them to one, which would not come to pass till after his death; namely, that of Jonas, who, after three days imprisonment, was deliver'd from the whale's belly, as an eminent type of his resurrection: thence took occasion

APPENDIX.

occasion to press on their minds, that the inhabitants of Nineveh, though a pagan city, and the queen of Sheba, should appear to condemn that incredulous generation; because the former repented on the preaching of Jonas, and the latter took a long journey to hear the wisdom of Solomon, but they refus'd to hearken to one much superior to either.

While he was discoursing in this manner, his mother, and with others of his kindred, requested to speak with him; in order to give him something to support nature, lest he should grow faint for want of vituals. Displeas'd at their frequent interruption, he inform'd the audience, that all worldly relations were trifling, to the ties of religion; and, turning to his disciples, said, They were his kinest relations, who heard the word of God, and put it into practice.

The same day he left the house, and went to the sea shore; and, being follow'd by a vast multitude, got into a vessel, and from thence taught them in parables: namely, the parable of the sower, which represented the different success of the gospel, according to the different dispositions of the hearers: the tares among the good seed, was the mixture of the wicked and godly, under the same profession of christianity: by the grain of mustard seed, and the little piece of leaven, the great increase of the gospel, from small beginnings: by the treasure of the field, and the valuable pearl, the in-
estimable

estimable benefits accruing to the true professors of the gospel. This explication our Saviour gave his disciples of these several parables; which, when he found they understood, he concluded with the following simile; 'Every gospel-teacher ought to resemble a well-furnish'd house-keeper, who brings all things out of his repository, both old and new, according to the occasions of his guests.'

Our Lord did not continue long in Capernaum, before he resolv'd to cross the sea of Galilee. While the ship was under sail he fell asleep, and a violent storm arose, which put his disciples in great consternation; upon which, they awoke him. When he arose, he rebuked the waves, and a calm ensued. Next morning he landed in the province of Trachonitis, call'd the country of the Gaderens*, where he was met by two possess'd with devils, and with nothing but rags about them; so furious, that no travellers durst pass that way. When they came near Jesus, the devils, who spoke by their mouths, declar'd him to be the son of God, express'd their fear, and implor'd they might enter into a herd of swine, feeding at a little distance, on the side

* This was the remaining name of an extinct people, whom the sons of Jacob drove from their inheritance. Here were formerly two cities; namely, Gadara, so call'd from the tribe of Gad, to whom it fell by lot, on the division of the land; which, having been destroy'd by the Jews, was rebuilt by Pompey, at the request of Demetrius Gaderensis, Pompey's freed-man. Near to it was Gerasa, as Josephus reports.

of a mountain. This was granted; and immediately the whole herd, consisting of two thousand, ran violently into the sea, and were drowned. This accident so troubled the inhabitants, that they came to Jesus, and begg'd him to leave their coasts; which he did, and came back to Capernaum. Here he cur'd the daughter of one Jairus, a chief ruler of the synagogue, who lay at the point of death. The woman also who had been diseas'd twelve years with the bloody flux, was now healed, by touching the hem of our Saviour's garment.

After a short stay at Capernaum, our Lord, with his disciples, went again to Nazareth, the place of his education; and, though he had been ill treated there about a year before, he went into the synagogue on the Sabbath, and taught the people again; who, instead of being converted to the faith, upbraided him with the meanness of his parentage, &c. so he departed hence, and visited most of the cities and villages, preaching in the synagogues, and healing the sick. Here he resolv'd upon sending out his disciples by two and two together, into the more remote parts of Judea, and invested them with full power to cure diseases, eject devils, and even raise the dead; at the same time telling them the consequences of their ministry, which instead of entitling them to temporal advantages, would, after his death, expose them to sundry persecutions.

About this time John the baptist, having been a year in confinement, was beheaded, at the instigation of the illegitimate daughter of Herod. When our Saviour was inform'd by his disciples of John's death, and his own apostles were return'd and gave him an account of their transactions, he left Galilee, and went into a desert near Bethsaida, where he fed the multitude with five barley loaves and two fishes. Soon after this, he walked upon the surface of the water with Peter to the vessel, in which were the rest of the apostles, and had been retarded by contrary winds; but, as soon as Jesus enter'd into it, the wind ceased, and they presently arriv'd at Genesareth; from thence he came to Capernaum, leaving the multitude on the other side the lake, who came after in search of him. On this occasion Jesus told them, that it was not the divinity of the miracle that provok'd their zeal, but the loaves they sought after. Upon this intimation, he speaks of celestial bread; and affirms, 'That he himself was the bread of life, that came down from heaven;' that he would give his disciples his flesh to eat, and his blood to drink. On this discourse, which he spoke in a spiritual sense, not in a carnal, divers of his disciples forsook him: he therefore turned to the twelve apostles, and asked, if they also would go away? Peter answered, 'Lord, whither shall we go? thou hast the words of eternal life; we are sure thou art
Christ,

'Christ, the son of the living God': yet Jesus told them, that even amongst the twelve, there was one devil*. Then came to him the Scribes and Pharisees, from Jerusalem and Galilee, and quarrell'd with him about certain impertinent and insidious questions; but Jesus evaded them, and departed to the coasts of Tyre and Sidon, where he cast a devil out of the Syro-phœnician woman's daughter. Hence coming through Decapolis, to the sea of Galilee, he cured a man deaf and dumb, by only touching his tongue, and putting his fingers in his ears. When Jesus beheld the multitude, which had follow'd him three days without having any thing to eat, in pity to their need, he fed four thousand men, besides women and children, with seven loaves and a few small fishes.

Jesus, with many of his disciples, now embarked for Bethsaida; and, during this passage, strictly commanded them to beware of the erroneous doctrines of the Pharisees and Sadducees, and sail'd from thence to Cæsarea Philippi, where, to make a trial of their faith, he demanded of them, what opinion mankind had of him, and who they took him to be? They answer'd, some say thou art John the baptist, some Elias, and some Jeremias, restor'd to life again. But who, says Jesus, do you think I am? Peter reply'd, thou art Christ, the son of the living God. Then said Jesus, 'Upon this rock †

will

* Meaning Judas, who would betray him.

† Alluding to his name, Petra, in the Greek signifying a rock.

will I build my church, and the gates of hell shall not prevail against it. Henceforward Jesus began to talk to them more openly of his sufferings, death and resurrection, which was approaching. Eight days after, to instruct them more fully in the nature of his kingdom, he gave them a specimen of his future glory, for taking with him Peter, James, and John, his most intimate apostles, he ascended a high mountain, and as he pray'd he was transfigured before them, and his face was bright as the sun; his garments sparkled with a dazzling splendour, and there appear'd talking with him Moses and Elias, in a state of glory, discoursing of his death and passion. As he came down from the mount, he strictly enjoin'd them not to divulge what they had seen to any man, till he was risen from the dead. The apostles not rightly understanding these words, but dreaming of a temporal kingdom, quarrell'd among themselves, as they journey'd, who should have the chief dignity herein. Our Saviour, sensible of their ambitious thoughts, inform'd them that the only way to become great in his kingdom, was to be lowly in their own esteem, and to forgive injuries; enforcing this last duty by the parable of a certain king, who call'd his servants to account, &c. With this discourse they arriv'd at Capernaum, where the collectors of a certain tribute for the use of the temple, came to Peter and asked, whether
his

his master paid on the customary imposition, which was about fifteen pence our money, a tax impos'd upon all the sons of Israel, above twenty years old. When Peter told Jesus this and he interrogated him thus, Of whom do the kings of nations demand tribute? of their own children? Peter answer'd, of strangers. Then, said Jesus, are the children free; but to avoid offence, he instantly sent Peter a fishing, and provided a fish with two drachms of silver in its mouth, which he order'd him to pay for them two old pence.

About this time the feast of tabernacles drew near, and our Lord's relations earnestly solicited him to go to Jerusalem, which he refus'd to do at present; but soon after he went thither in a private manner, for fear of awaking the jealousy of his enemies. As he was proceeding in this journey thro' Samaria, the inhabitants of a small village refus'd to give him entertainment, which provok'd James and John to that degree, that they would have called for fire from heaven to consume them, for which Jesus rebuk'd them. When he became known in Jerusalem, the Pharisees sent officers to seize him; but his time being not come, they also became his disciples. After this, Jesus went up to the mount of Olives, and the next day return'd to the temple, where the Scribes and Pharisees brought to him the woman taken in adultery, that they might ensnare him; but our Saviour inverted their design,

design, by bidding the innocent person, if any such there was, to cast the first stone at her; then wrote on the ground with his finger, and her accusers withdrew and left the woman alone; whom Jesus dismiss'd, charging her to do so no more. Some time after, preaching in the temple concerning his divine Mission, the Pharisees took up stones to cast at him; but he came out through the midst of them, and so passed by.

As Jesus came from the temple, he met a man born blind; and, after discoursing awhile with him, he sat down, made a clay of spittle, anointed his eyes with it, and bid him go wash in a pool of water, call'd Siloam, which, when done, he return'd seeing. Now continuing his sermon among the Pharisees, they again took up stones to throw at him, and pretended to accuse him of blasphemy; but Jesus prov'd it no blasphemy to call himself the Son of God, because they to whom the word came, are in scripture call'd Gods: after this, the Pharisees sought again to take him, and he escaped beyond Jordan. Here he commission'd seventy-two of his disciples, as he had before done the twelve apostles, to go before to those places whither he meant to come. Now a doctor of the law came to Jesus, and asked a question of the utmost importance: 'Master, what shall I do to inherit eternal life?' Jesus answer'd, 'Love the Lord with all thy powers and faculties, and thy

'thy neighbour as thyself': and the doctor farther interrogating who was his neighbour, our Saviour told him by the parable of the good Samaritan.

Jesus came next to a village, call'd Bethany, where Martha, overjoy'd to see him, busied herself exceedingly in preparing an entertainment; but Mary, her sister, chose rather to feast upon his doctrine, for which her religion was prefer'd before Martha's hospitality. Here Jesus taught his disciples the Lord's prayer, and exhorted them to persevere in that duty. From hence he went up and down the cities of Galilee, to re-inforce the doctrine he had before taught them; reprehends Herod's subtlety and design to kill him, and prophesies that he should die at Jerusalem. While Jesus was in Galilee, there came messengers to him from Martha and Mary, to implore his return to Bethany, to heal their brother Lazarus, who was in imminent danger. Our Lord did not go instantly, but deferr'd his journey till Lazarus was dead, purposing to give a yet stronger proof of his divinity, by a glorious miracle. After two days he call'd his disciples to attend him thither, and told them by the way that Lazarus was dead; but he would raise him again out of the sleep of death, which he did accordingly. The Pharisees being told this, summon'd their great council; at which assembly Caiaphas, the high priest, prophesy'd
it

it was expedient one should die for the people, and from hence they determin'd the death of Jesus. The feast of Easter now approaching, Jesus, with his disciples, set out towards Jerusalem. In this journey, when they came near Jericho, he cured a blind man, and made a convert of Zacheus. Six days before Easter Jesus came to Bethany, where he was entertained by Martha and Mary, and Lazarus sat at table with him. Here Judas repin'd at Mary, for anointing our Saviour's feet with precious ointment, saying, it might have been sold for three hundred pence and given to the poor; for which Jesus rebuked him, and reply'd, it was done against his burial, on which account it may be deem'd an act of religion, as well as charity. At this meeting many Jews came to see Lazarus, who was raised from the dead, as well as Jesus; and many of them believed, therefore the Pharisees deliberated about putting him to death. The day succeeding, Jesus came to the foot of the mount of Olives, and sending his disciples to Bethpage, a village in the neighbourhood, commanded them to unloose an ass, with a colt, and bring them to him, and to tell the owners it was for their master's use. When the ass was come, Jesus rode into Jerusalem; the people seeing him approach, came to meet him, and strewing garments and branches in the way, cryed Hosanna to the son of David.

While

While he staid in Jerusalem, certain Greeks, who came to the feast to worship, apply'd themselves to Philip, to be introduced to Jesus. Philip tells Andrew, and they both tell Jesus; who having admitted them, discourses of many things concerning his passion, and puts up this petition; 'Lord, glorify thy name': to which a voice from heaven answer'd, 'I have glorify'd it, and will glorify it again'. The next day, Jesus returning to Jerusalem, pass'd by a fig-tree; and, being hungry, sought for fruit, but finding none, he cursed that tree, and it instantly dried up and withered. Being enter'd the city, he went into the temple, and reprov'd the pharisees and rulers, by the parable of the two sons: to which he added the parable of the vineyard let out to husbandmen, who kill'd the master's servants, and his son, that they might invade the inheritance. Now the pharisees sent out spies, resolving, if possible, to entangle him in his talk; who desir'd to know if it were lawful to pay tribute to Cæsar, or not? Jesus, call'd to see a penny; and, observing it impress'd with the image of Cæsar, said, give to Cæsar the things that are Cæsar's; and to God the things that are God's.

Two days before the passover, the scribes and pharisees call'd a council, to consult how they might destroy Jesus. Judas Iscariot, hearing of this meeting, ran from Bethany, whither he was retir'd, and offer'd to betray him for thirty pieces of silver. The next

day was the first day of unleavened bread, on which they should kill the passover; Jesus therefore sent Peter and John to the city, to a certain man, whom they would find carrying a pitcher of water to his house, commanding them to follow him, and there prepare the passover. Jesus came hither in the evening, stood with his disciples, and eat the paschal lamb: after this he washed their feet; and, being troubled in spirit, told his apostles, that one of them would betray him. The apostles, knowing their own innocency, look'd on one another; and, doubting of whom he spake, Jesus, to satisfy their curiosity, being first ask'd, gave them a sign, and then a sop to Judas; on which the devil enter'd into him, and he went forth immediately, though it was night. When Judas was gone out, Jesus began his farewell sermon; in which he commanded them to love one another, and foretold to Peter, that he should deny him, &c. This done, Jesus took Peter, James and John apart from the rest, and grew exceeding sorrowful, even unto death, and pray'd, 'O! my father, if it be possible, let this cup pass from me'; and the sweat, like drops of blood, distill'd from his body. Having repeated the same prayer three different times; and, in the intervals, finding his apostles asleep, he warned them to watch and pray, that they enter'd not into temptation. Now came a multitude, armed with swords and staves, to seize Jesus, whom Judas had promised to distinguish

tinguish by a kiss; but, when they came near him, Jesus said, whom seek ye? they answer'd, Jesus of Nazareth. He said I am he. But they could not seize him at first, he being veil'd in darkness. In the scuffle Peter cut off the high priest's servant's ear, for which rash act Jesus reprov'd him; then going to Malchus, touch'd his ear and healed it.

When Jesus had put himself into their hands, and was led away by the chief priests, captains, &c. his disciples fled, but Peter follow'd at a distance; and John, after he had recover'd himself, return'd into the high priest's hall. Jesus was first brought before Annas; who, tho' prince of the sanhedrim, refus'd to judge him, and sent him bound to Caiaphas. Thither Peter came, and was challenged three times by the servants, to be a Galilean and of Jesus's family, which he denied and forswore; till Jesus looking back, reminded him of his prediction: then the cock crew, and Peter went out and wept bitterly.

In the morning the council was to assemble; and, while Jesus was in hold, the servants mocked, cover'd his eyes, and smote him, calling upon him to prophesy who it was; the rulers also sought false witnesses against him, but found none.

The principal article which all their malice could invent, was, that he said he would destroy the temple, and in three days build it up again; to this, Jesus making no answer, Caiaphas adjur'd him by the living God, to say

say whether he was Christ, the son of the living God: to which he answer'd in the affirmative. Then Caiaphas, who was determin'd he should die, accus'd him of blasphemy, and he was instantly condemn'd. Now they beat him, and spit upon him; and Judas, hearing the final sentence pass'd, brought in the silver which they gave him, and threw it amongst them, saying, I have betray'd the innocent blood; with this they bought a field to bury strangers in, and Judas went out and hanged himself.

Jesus being now deliver'd over to the secular power, was carried to Pilate to be put to death; but Pilate chose rather to set him free, though his intentions were frustrated by the malice of the people. Then Jesus being array'd in a kingly robe, with a reed in his hand for a sceptre, and a crown of thorns upon his head, was led to Golgotha, in mount Calvary, and there crucified, with this inscription over his head:

JESUS OF NAZARETH, KING
OF THE JEWS.

CHAP. II.

The life of St. Matthew.

ST. Mathew was the son of Alphæus and Mary, kinswoman to the blessed Virgin. He was born at Nazareth; and, by profession, was

was a toll-gatherer to the Romans. When Jesus had lately cured a famous paralytic at Capernaum, he retir'd out of town, and walked by the sea side to teach the people that flock'd after him. Here he saw Matthew sitting in his toll-booth, whom he call'd to follow him, which he accordingly did. Matthew was rich and wise, well knew that he must exchange wealth for poverty; but not in the least apprehensive that he should be a loser by the bargain, invited our Lord and his disciples to his house, to a great dinner. After his election to the apostolate, he continu'd with the rest till our Saviour's ascension. For the first eight years, he preached up and down Judea; after which he betook himself to the conversion of the Gentiles, where he was intreated, by some convert Jews, to write the history of our Saviour's life and actions, of which his gospel is composed. After this he went into Parthia, and having successfully planted christianity in those parts, he travell'd into Æthiopia, which is generally assign'd the province of his apostolical ministry, and suffered martyrdom at Naddabar; but by what kind of death is altogether uncertain. His gospel was originally written in Hebrew, for the use of his countrymen, and was soon after translated into Greek; and, as Theophylact says, by St. John; but Athanasius more expressly attributes the translation to St. James the less.

CHAP. III.

The life of St. Mark.

ST. Mark was certainly descended from Jewish parents, though he has a Roman name. 'Tis very probable he was converted by St. Peter, whose sister's son and constant attendant he was. St. Peter likewise sent our apostle to plant the gospel in Egypt, and particularly to Alexandria; but St. Mark did not confine his preaching to this place only, for he removed westward into Libya, passing through the countries of Marmorica and Pentapolis, and all thereabouts: where, though the people were both barbarous and idolatrous, yet, by his preaching and miracles, he made way for the entertainment of the gospel. Returning to Alexandria, at the time of Easter, when the great solemnities of Serapis happen'd to be celebrated, and the minds of the people were excited to a passionate vindication of their favourite idol, they fell upon St. Mark, while he was performing divine worship, bound his feet with cords, dragged him through the streets to a precipice near the sea, and for that night shut him up in prison. The next morning they dragged him about again in the same manner, till his flesh was torn off from his bones, and he expired. He suffered about the end of Nero's reign, having surviv'd the martyrdom of Peter and Paul a considerable time.

time. He was of a middle stature, his nose long, his eyebrows turning back, his eyes amiable, his head bald, his beard long and grey, his gait quick, and of a strong constitution.

CHAP. IV.

The life of St. Luke, the evangelist.

ST. Luke was born at Antioch, the metropolis of Syria, at that time. In this city there were schools and a university; so that he could scarcely miss of a liberal education. Being furnish'd with skill in all the preparatory instructions of philosophy, he apply'd himself to the study of physic, and travelled into Egypt and Greece, whose academies were most famous for that science.

Besides his abilities in physic, he was a proficient in painting; and there are three or four pieces still extant, pretended to have been drawn by his own hand *. In support of this notion, there is an ancient inscription, found in a vault near the church of St. Mary, in Via Lata, at Rome, suppos'd to have been the place where St. Paul dwelt, wherein mention is made of a picture of the blessed Virgin :

Una ex VII. ab Luca depictis.

Being one of the seven painted by St. Luke.

He

* Gretser, the jesuit, has taken a great deal of pains to defend this tradition.

He was a Jewish profelyte, and very probably was converted by St. Paul at Antioch, in which city the Jews had their synagogues; for he follow'd that apostle in all his dangers; was with him at his several arraignments at Jerusalem; accompanied him in his desperate voyage to Rome; and, it is pretty certain, he did not leave him till he had finish'd his course, and crown'd all with martyrdom. He first preach'd in Dalmatia and Galatia; then in Italy and Macedonia, where he spared no pains, declin'd no dangers, but faithfully discharg'd the trust repos'd in him. At last a party of infidels in Greece, making head against him, drew him to execution; and, for want of a cross whereon to dispatch him, hang'd him on an olive-tree, in the eighty-fourth year of his age. He left behind him, for the use of the church, his gospel, and the history of the Acts of the Apostles, both dedicated to Theophilus; which the ancients suppose to be a fictitious name, denoting no more than a Lover of God.

C H A P. V.

The life of St. John.

ST. John was a Galilean, the son of Zebedee and Salome, and brought up with his brother St. James, a fisherman. In the division of the provinces among the apostles, Asia
fell

fell to his share. He did not instantly enter upon this charge, but dwelt in his own house at Jerusalem, till the death of the Virgin Mary, which happen'd about fifteen years after our Saviour's ascension. Soon after her death, he travell'd into Asia, where many churches of note and eminency were of his foundation; namely, Smyrna, Pergamus, Thyatira, Sardis, Philadelphia, Laodicea, and others: but his chief place of residence was at Ephesus, where St. Paul had some years before settled a church, and constituted Timothy bishop thereof. Nor was his ministry confin'd to Asia minor only, but extended to other parts of the east; probably into Parthia, his first epistle being anciently intitled to them: and the missionaries assure us, that the Bassoræ, a people of India, affirm, from traditions handed down by their ancestors, that St. John planted the christian faith there.

Having spent many years in his employment, he, at length, was accus'd to Domitian, and sent by the proconsul of Asia to Rome, where he was cast into a boiling cauldron of oil, but receiv'd no hurt. After this he was banish'd to the isle of Patmos, where he continued several years. In the mean time Domitian was kill'd, and succeeded by Nerva; who, by a public edict, recalled all those whom his predecessor had banished. St. John, taking the advantage of this general indulgence, left Patmos, and return'd again to Ephesus; where, at the request of the bishops

Numb. XII. N n of

of Asia, he wrote his gospel. He lived till the time of Trajan, about the beginning of whose reign, he died full of years. St. John seems always to have led a single life; and St. Ambrose affirms, that all the apostles were married, except him and St. Paul.

The last instance of this apostle's care for the church, is the writings he has left behind him, of which the Apocalypse, or Revelations, written during his confinement in Patmos, was the first in time, though placed last; containing a prophetic account of the future state of the christian church, by which he gain'd an honour peculiar to himself, being not only an apostle and evangelist, but a prophet also. In a word, from the excellency and sublimity of his style and matter, he truly answer'd to his name Boanerges, for he spake and wrote like a son of thunder. Hence it is that St. Basil says, his evangelical writings transcend all other parts of the holy writings for sublimity of speech.

CHAP. VI.

The life of St. Peter.

ST. Peter was the son of Jonah, a fisherman of Bethsaida. He was circumcised according to the mosaic law, by the name of Simon, which was not abolish'd by our Saviour,

viour, but addition'd, with the title of Cephas; which, in the Syriac language, signifies a rock. His first acquaintance with Jesus commenc'd in this manner. Our Saviour having been lately baptized in Jordan, and there being publickly own'd the Son of God, by the most solemn attestations that heaven could give, he enter'd into a personal contest with the devil for forty days. After this he return'd to Bethabara beyond Jordan, where John was baptizing his profelytes, who had sent to him curiously to enquire concerning the new Messiah. Upon the great testimony which the baptist gave them, and pointing to Jesus then passing by them, two of John's disciples, who were then with him, presently followed after Christ; one of whom was Andrew, Simon's brother. After Andrew had satisfied his most scrupulous enquiries, he hasted to acquaint Simon with these glad tidings; told him they had found the long look'd for Messiah, whom Moses and the prophets had foretold. Simon follows his brother to the place; whither he was no sooner come, but our Lord, to give him an evidence of his divinity, saluted him by name, told him what and who he was, and what title should be given him.

In the enumeration of the twelve apostles, all the evangelists place St. Peter in the front; and St. Matthew expressly says, he was the first that was call'd to be an apostle. He also, with the two sons of Zebedee was chosen

chosen by our Lord to be his most intimate companions.

After our Lord's ascension, Peter staid at Jerusalem, with the rest of the apostles, for the first year. In the next, he and John, by command of the apostles, were sent into Samaria, to preach the gospel to that city, and the parts about it. About three years after, he met Paul at Jerusalem, and staid with him some time. In the two following years he went to visit the new planted churches, preach'd at Lydda and Joppa, staid there some days, and thence proceeded to Cæsarea, where he preached also, and baptized Cornelius and his family. From hence he return'd to Jerusalem, staid there till he was cast in prison by Herod, and deliver'd by the angel. Three or four years after he came back to Jerusalem, and assisted in the council there held: after which he had a contest with St. Paul at Antioch; and, having preached to the disperfed Jews in the eastern parts for a considerable time, he came at last to Rome, where he was crucified with his head downwards.

CHAP. VII.

The life of St. Paul.

THOUGH St. Paul was none of the twelve apostles, yet had he the honour of being an apostle extraordinary: to which office

office he was call'd in a way peculiar to himself, and justly claims a place next St. Peter; for, as in their lives they were pleasant and lovely, so in their deaths were they not divided. St. Paul was born at Tarsus, the metropolis of Cilicia, which was a Roman municipium, invested with many privileges by Julius Cæsar and Augustus, to whose inhabitants were granted the honours and immunities of the citizens of Rome. In his youth he was brought up in the schools at Tarsus, and fully instructed in all the liberal arts, whereby he became admirably well acquainted with foreign languages and authors. But as it was a prevailing custom among the Jews, to bring up their wisest and most learned rabbins to some handicraft trade, to support themselves in case of future emergency, our apostle was taught the art of tent-making, a very gainful business in those warlike countries. Having run through the whole circle of sciences at Tarsus, he was sent by his parents, who were both Jews, originally descended from the tribe of Benjamin, to Jerusalem, to study the law, and put under the tutorage of Gamaliel. Under the tuition of this great master he soon became a proficient, and was chosen by the sanhedrim to go to Damascus to fetch up what christians he could meet with, to be arraign'd and sentenc'd at Jerusalem.

But God design'd him for another work; and, while he was travelling on the road with
his

his company, not far from Damascus, a sudden gleam of light, beyond the splendor of the sun, darted from heaven, and they all fell to the ground; and a voice from heaven called, 'Saul, Saul, why persecutest thou me?' to which he reply'd, 'Lord, who art thou?' who answer'd, 'I am Jesus, whom thou persecutest'; and farther told him, that he now appear'd to him, to make choice of him for a minister, and witness of what he had now seen. Paul stricken blind by the light, was led by his companions into Damascus. There was, at this time, in the city a devout person, call'd Ananias; to whom our Lord appear'd, and commanded him to go out into a certain street, and enquire for one Saul of Tarsus. Upon this Ananias went, found Paul, and recover'd his sight, and he was baptized into the christian faith. The first three years of his ministry were spent in those parts of Arabia, which border'd on the territories of Damascus: then returning thither, he preach'd openly in the streets, and convinc'd many Jews of Christ's doctrine and mission, while the more obstinate solicited the governor to apprehend Paul; but the disciples being inform'd of their cruel designs, let him down over the city wall at night, in a basket, and he set forwards towards Jerusalem. When he had preach'd here fifteen days, he was warned by God, in a vision, to depart. Accordingly his disciples conducted him to Cæsarea; from whence he sail'd for Tarsus, and not long after was fetch'd by Barnabas to Antioch.

Antioch. Hence they departed to Seleucia; thence to Cyprus, where Paul preach'd in the Jewish synagogue in that city. Here Sergius Paulus was converted, on Paul's striking blind the magician Elymas. After this success Paul went to Perga in Pamphilia, and to Iconium, where the multitude stoned him; and, supposing him dead, dragg'd him out of the city: but the christians of that place coming to see him, he suddenly rose up, and the next day went to Derbe.

After some time Paul set sail for Crete; from hence he pass'd with his company through Phrygia into Galatia, directing his journey for Macedonia, where he met St. Luke, who was ever after his inseparable companion. Sailing from Troas, they arriv'd at the island Samothracia; thence to Neapolis and Philippi, at that time a chief city of Macedonia. Leaving Philippi, they came next to Thessalonica, where Paul preached in the synagogue three sabbath days successively; then went to Berea, and onwards to Athens, where he found an altar erected to the unknown God; and therefore, in compassion to their blind zeal, declar'd unto them the great God, creator of all things, and supreme governor of the world. After his departure from Athens he went to Corinth. Hither Silas and Timothy also came to him. Now the Jews brought him before Gallio, the proconsul, who threw out their indictment, and order'd his officers to drive them out of the court.

Having

Having fully planted the church at Corinth, he resolv'd for Syria; and, in his passage, touch'd at Ephesus. Sailing thence, he landed at Cæsarea, and thence went up to Jerusalem. When the feast of the passover was ended, he travers'd the countries of Galatia, Phrygia, and so came to Ephesus.

Some time after Agrippa and his sister Berenice came to Cæsarea to visit Festus, who gave them an account of St. Paul, and the great stir that was made about him. The king and his sister, desirous to see Paul, he was brought before them, and made his defence, as mention'd Acts xxvi. He was then sent to Rome, where, after two years being in custody, he was perfectly restor'd to liberty, preach'd the gospel in Spain, to the Gauls, and to the Britons, and return'd to Rome about the ninth year of Nero's reign. Here he met with Peter, and was together with him thrown in prison. How long they continu'd there is uncertain; but at last his execution was resolv'd on, and a few days after he was beheaded, by the command of that wicked emperor.

CHAP. VIII.

The life of St. Andrew.

ST. Andrew was born at Bethsaida, a city in Galilee, and was the son of a fisherman in that town, and brother to Simon Peter: but

but tho' the sacred story is copious enough in describing the acts of Peter and Paul, it gives us only a few obscure and accidental remarks concerning the rest.

John the baptist having lately risen in the Jewish church, to prepare his disciples for the doctrine of the Messiah, in the number of whom was our apostle; when our Saviour came that way, the baptist told them, that he was the Lamb of God, and was to expiate the sins of mankind. Upon this testimony, Andrew followed him to the place of abode; and, after some conversation with him, goes to acquaint his brother Simon with it, who both came to Christ. About a year after our Lord found them fishing upon the sea of Tiberias, commanded them to follow him; and shortly after Andrew, with the rest, was call'd to the office of the apostolate.

After our Lord's ascension, in the division of what parts of the world the apostles should severally take, Scythia, and the neighbouring countries were allotted Andrew, for his province. First then, he travell'd thro' Capadocia, Galatia and Bithynia, and passing along the Euxine sea, came into the solitudes of Scythia; thence to Nicomedia and Calcedon, and sailing thro' the Propontis, to Heraclea and Amestris. Departing hence he sail'd to Synope, the royal seat of Mithridates; and here he ordain'd Philologus, formerly one of St. Paul's disciples, bishop of that city. Hence he came to Byzantium, where he instructed the people in

the knowledge of the christian religion, founded a church, and ordain'd Stachys first bishop of that place.

After this he travell'd over Thrace, Macedonia, Theffaly, Achaia; and at last came to Patræ, a city of Achaia, of which province Ægeas was proconsul; who commanded him to be scourged, and then crucified on a cross decussate, known by the name of St. Andrew's cross, to which he was fasten'd with cords, instead of nails, that his death might be more tedious and lingering.

CHAP. IX.

The life of St. James the great.

HE was surnamed the great, either on account of his age, or for some peculiar honours our Lord conferred upon him. He was the son of Zebedee, a fisherman of Capernaum, and brought up to the business. It was in the exercise of this calling, when our Saviour passing by the sea of Galilee, saw him and his brother in the ship, and called them to be his disciples. Not long after he was called to the apostolical office, and was one of the three whom Jesus admitted to his glorious transfiguration on the mount. When the Holy Jesus was on his journey to Jerusalem, in order to his crucifixion, the better to
pre-

prepare the minds of his apostles for his death, he told them what he was to suffer, and that he should rise again. James and his brother, big with expectation of a temporal monarchy, supposed the resurrection he spoke of would be the time when his greatness would commence; and hereupon prompted their mother Salome to implore Jesus, that when he took possession of his kingdom, her two sons James and John might have the principal places of honour and dignity. What became of our apostle after our Saviour's ascension we have no certain account, either from sacred or ecclesiastical story, we therefore shall confine his ministry to Judea; for Herod Agrippa, being put in possession of all his grandfather's dominions by the emperor Claudius, began to raise a persecution against the christians in Judea, and commanded James to be apprehended and cast into prison, and soon after he was beheaded.

CHAP. X.

The life of St. James the less.

JAMES, as may probably be conjectur'd, was the son of Joseph, by his first wife; and, it is supposed, he was call'd the son of Alphæus, in relation of his being a disciple of some particular sect among the Jews, call'd Alphæans.

Alphæans. Of the place of his birth, or particular way of life, the sacred story makes no mention. After Christ's resurrection he was honoured with a particular appearance of our Lord to him, on which occasion he was freely chosen by the apostles to be bishop of Jerusalem; in which high office he behav'd as became a diligent and faithful pastor, till the scribes and pharisees, enrag'd to find Paul, by appealing to Cæsar, had escaped their hands, turn'd all their malice against him, and resolv'd to dispatch him, as they did soon after, by beating out his brains with a fuller's club.

CHAP. XL

The life of St. Philip.

ST. Philip was born at Bethsaida, a town near the sea of Tiberias, the city of Andrew and Peter. Of his parents, and way of life, the history of the gospel makes no mention, tho' probably he was a fisherman. However, he had the honour of being first call'd to the apostleship; for, tho' Andrew and Peter were the first that convers'd with our Lord, they were not call'd to that office till above a year after, whereas Philip was commanded instantly to follow him. The province allotted to this apostle was Upper Asia; where, for many years, he manag'd his apostolical office with

with great success; and, in the last period of his life, he came to Hierapolis in Phrygia, a rich and populous city, whose inhabitants were idolaters. Philip, troubled to see them so wretchedly enslav'd to error, staid some time, and brought many over to christianity; whereupon the magistrates of the city threw him into prison, caused him to be scourged, bound him, and then hang'd him up by the neck against a pillar.

C H A P. XII.

The life of St. Bartholomew.

THE evangelical history makes it very clear that St. Bartholomew was one of the twelve apostles, tho' it seems to take no farther notice of him than the bare mention of his name; and some circumstances seem to intimate, that he was the son of a fisherman. At Hierapolis in Phrygia, we find him in company with Philip; where, by the enraged magistrates, he was fastned to a cross, but on a sudden was taken down and dismissed. Hence, probably, he went into Lycaonia, according to Chrysostom. His last remove was to Albanople in Armenia the great, where the governor of the place order'd him to be crucified; some say, with his head downwards.

CHAPTER XIII.

The life of St. Thomas.

THE history of the gospel takes no particular notice of the kindred or country of Thomas, which is called Didymus*. That he was a Jew is certain, and in all probability a Galilean, born of very mean parents, who brought him up to the trade of fishing, but withal gave him more useful education. The province assign'd to St. Thomas was Parthia, after which he preach'd the gospel in Æthiopia; where, having converted many, he travell'd farther into the east, and having successfully preach'd the gospel, he came into the kingdom of Coromandel. At Meliapor he began to erect a place for divine worship. Here the Brachmans, and their followers, while he was intent at prayer, loaded him with darts and stones, and then ran him through with a lance.

* Didymus signifies a twin.

8 NO 65

E N D

TABLE of CONTENTS.

A SSYRIAN empire, founded by Nimrod	pag. 9
Farther considerations about the beginning and dissolution of the Assyrian monarchy, with references to the Old Testament	11
The empire of the Medes	17
The Persian empire	23
The history of Asia	27
The history of Persia	31
An account of the several revolutions in Persia, to the usurpation of the famous Kuli Khan	40
The life and adventures of Thamas Kuli Khan	51
The history of Egypt	61
Of the river Nile	81
A description of the pyramids	88
Conjectures concerning their foundation	92
The chief towns in Egypt described	101
Remarks on the Egyptian hieroglyphicks	105
Account of the pilgrimage to Mecca	108
The origin of the race of the gypsies	110
A remarkable prophecy among them	110
The religion of the ancient Egyptians	113
Of the Mahometan Egyptians	116
Their manners, trade, customs, &c.	118
Of the ancient kingdom of Syria	121
History of the kings of Tyre	123
The kingdom of Damascus	124
Of the kingdom of Troy	128
The origin of the Turks	134
Bazazel and Tamerlane	136
Of Turkey in Europe	141
The provinces and islands therto belonging	144
The grand signior's seraglio	146
His revenues	150
And forces	152
Of the Turkey trade	155
The religion of the European Turks	157
The life of Mahomet	160
The characters and customs of the Turks and Tartars in Europe	166
Of their marriages in Turkey	169
The curiosities in European Turkey	171
The present state of Syria	172
The trade of Aleppo	175
Of	175

CONTENTS

<i>Of Antioch, Tripoli, and Tortosa</i>	178
<i>Of Tyre and Sidon</i>	179
<i>The present state of Damascus</i>	181
<i>Description of the country round Damascus</i>	190
<i>The city of Balbeck</i>	ibid.
<i>The grove of Elijah</i>	196
<i>Of mount Libanus and Anti-Libanus</i>	198
<i>The ruins of Palmyra or Tadmor</i>	201
<i>Account of the Arabs, call'd Bedouins</i>	204
<i>Their princes, or emirs</i>	208
<i>Of Medina and Mecca</i>	210
<i>Description of Mahomet's tomb</i>	211
<i>Mount Sinai</i>	212
<i>History of Palestine, or the Holy-Land</i>	216
<i>Of Jerusalem</i>	218
<i>Description of the holy places</i>	221
<i>The palace of Pilate</i>	229
<i>Jericho</i>	231
<i>Description of Jordan</i>	234
<i>The lake Asphaltites, or Dead-Sea</i>	236
<i>Of Bethlehem</i>	238
<i>The gardens, pools, and famous fountains, contriv'd by Solomon</i>	239
<i>The life, travels, and death of our Lord and Sa- viour Jesus Christ</i>	241
<i>The life of St. Matthew</i>	268
<i>The life of St. Mark</i>	270
<i>The life of St. Luke, the evangelist</i>	271
<i>The life of St. John</i>	272
<i>The life of St. Peter</i>	274
<i>The life of St. Paul</i>	276
<i>The life of St. Andrew</i>	280
<i>The life of St. James the great</i>	282
<i>The life of St. James the less</i>	283
<i>The life of St. Philip</i>	284
<i>The life of St. Bartholomew</i>	285
<i>The life of St. Thomas</i>	286

<i>Directions for the BOOKBINDER.</i>	
P lace the cut of the temple of Belus	Sec. at
	pag. 15
The two temples at Balbeck in Syria,	pag. 191
The Arabian horseman,	pag. 206
And the grand emir and the princes,	pag. 209

